

# Devotional Stotras & Stutis of Lord Hanuman

## (Hymns & Prayers)

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## Contents of the Book

- (1) Chapter 1—Preface: Page 4-5
- (2) Chapter 2— Prayers offered to Lord Hanuman: Page 6-284
  - 2.1 Vinai Patrika: Page 6-33
  - 2.2 Ram Charit Manas: Page 33-36
  - 2.3 Hanuman Chalisa: Page 36-53
  - 2.4 Hanuman Bahuk: Page 53-111
  - 2.5 Hanuman Ashtak: (Hindi & Sanskrit versions): Page 111-125
  - 2.6 Bajrang Baan: Page 126-139
  - 2.7 Hanuman Pancha Ratna Stotra: Page 139-142
  - 2.8 Sankatmochan Stotra: Page 143-151
  - 2.9 Maruti Stotra: Page 151-155
  - 2.10 Hanuman Kavach (Ek-Mukhi & Pancha Mukhi): Page 155-227
  - 2.11 Vibhishan's Hanumat Stotra: Page 227-245
  - 2.12 Hanuman Stavan: Page 245-250
  - 2.13 Hanuman Aarti: Page: 250-256
  - 2.14 Hanuman Vadvaaanal Stotra: Page 256-268
  - 2.15 The Rig Veda, Narad Puran & Anand Ramayan: Page 268-284
- (3) Pronunciation of Sanskrit / Hindi letters in English using Roman Diacritical Marks  
Page 285
- (4) About the Author: Page 292

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# Devotional Stotras & Stutis of Lord Hanuman

## (Hymns & Prayers)

### Chapter 1

#### Preface

Lord Hanuman is one of the most revered and universally honoured deities in the Hindu faith. A shrine dedicated to Lord Hanuman, no matter how small or big it is, forms a ubiquitous feature dotting the country. Shrines dedicated to Lord Hanuman are to be found in cities, its suburbs and neighbourhoods, as well as in villages and hamlets and all other places where even a small community resides. People of all denominations, spread across all age groups, classes, castes, communities, social status, professions or vocations, calling in life, geographic locations etc., revere and worship Lord Hanuman.

Lord Hanuman is believed to be an incarnation of Lord Shiva, and he is invoked and worshipped as he provides all round welfare, care and protection to his devotees; he protects against evil eyes and helps his devotees to overcome difficulties and problems in life. Lord Hanuman is very easy to please, and even a small prayer to him would please the Lord.

Lord Hanuman has a special soft-corner in his heart towards devotees of Lord Ram to whom he himself is dedicated. So therefore, for devotees of Lord Ram, worshipping Lord Hanuman assumes importance as the latter facilitates the devotee in attaining his or her spiritual objectives, as well as helps in caring for them even without asking because Lord Hanuman deems it his duty to act as a patron guardian of Lord Ram's devotees.

In this book, the reader would find a rich collection of devotional Stotras and Stutis, i.e. hymns and prayers, dedicated to Lord Hanuman. The text contains the original verses, either in Sanskrit or in Hindi, followed by their Roman Transliteration and simple English renderings.

At the end, I have included a chapter that would act as a general guide to help the reader to understand how Sanskrit or Vernacular Hindi letters are pronounced in simple English using Roman Diacritical Marks, with examples of ordinary words in English.

I sincerely hope that this Book will go a long way to help devotees, as well as lay readers, to have an easy-source access to a wide range of Stotras and Stutis dedicated to Lord Hanuman who is a universally revered, honoured and worshipped deity in the Hindu faith.

Finally, I begin the book by first bowing my head before Lord Hanuman, offering my deepest respect to him, and praying to him to bless me and my soul. More so, I earnestly pray to Lord Hanuman to grant peace, tranquility and deliverance to my soul, and help me realize my dream of one day attaining the goal of my soul's journey through life, which is to attain the holy feet of Lord Ram, one who is dearest to me and becoming one with Him.

Author: Ajai Kumar Chhawchharia.

Ayodhya.

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## Devotional Stotras & Stutis of Lord Hanuman

### (Hymns & Prayers)

### Chapter 2

In this Chapter no. 2 we shall be reading a wide range of famous Stotras and Stutis, i.e. devotional hymns and prayers dedicated to Lord Hanuman. For the purpose of arranging them in a proper and systematic way for the convenience of the reader, this chapter has been divided into sub-sections as follows:-

- 2.1 Vinai Patrika.
- 2.2 Ram Charit Manas.
- 2.3 Hanuman Chalisa.
- 2.4 Hanuman Bahuk: Page
- 2.5 Hanuman Ashtak: (Hindi & Sanskrit versions).
- 2.6 Bajrang Baan.
- 2.7 Hanuman Pancha Ratna.
- 2.8 Sankatmochan Stotra.
- 2.9 Maruti Stotra.
- 2.10 Hanuman Kavach (Ek-Mukhi & Pancha Mukhi).
- 2.11 Vibhishan's Hanumat Stotra.
- 2.12 Hanuman Stavan.
- 2.13 Hanuman Aarti.
- 2.14 Vadvaaanal Stotra of Lord Hanuman.
- 2.15 The Rig Veda, Narad Puran & Anand Ramayan.

That said, now let us start reading and benefiting from the wonderful prayers and hymns dedicated to Lord Hanuman.

### Section 2.1—Vinai Patrika

#### Prayer offered to Lord Hanumāna

#### Rāga Dhanāśrī

(25)

जयत्यंजनी-गर्भ-अंभोधि-संभूत-विधु, विबुध-कुल-कैरवानंदकारी ।  
 केसरी-चारु-लोचन-चकोरक-सुखद, लोकगन षोक-संतापहारी ॥1॥  
 जयति जय बालकपि केलि-कौतुक उदित चंडकर-मंडल-ग्रासकर्ता ।  
 राहु-रवि-शक्र पवि-गर्व-खर्वीकरण शरण भयहरण जय भुवन-भर्ता ॥2॥

जयति रणधीर, रघुवीरहित, देवमणि, रुद्र—अवतार, संसार—पाता ।  
 विप्र—सुर—सिद्ध—मुनि—आशिषाकारवपुष, विमलगुण, बुद्धि—वारिधि—विधाता ।।3।।  
 जयति सुग्रीव ऋक्षादि रक्षण—निपुण, बालि बलशालि—बध—मुख्यहेतू ।  
 जलधि—लंघन सिंह सिंहिका—मद—मथन, रजनिचर—नगर—उत्पात—केतू ।।4।।  
 जयति भूनन्दिनी—शोच—मोचन विपिन—दलन घननादवश विगतशंका ।  
 लूमलीलाऽनल—ज्वालमालाकुलित, होलिकाकरण लंकेश—लंका ।।5।।  
 जयति सौमित्रि—रघुनन्दनानन्दकर, ऋक्ष—कपि—कटक—संघट—विधायी ।  
 बद्ध—बारिधि—सेतु, अमर—मंगल हेतु, भानुकुल—केतु—रणविजयदायी ।।6।।  
 जयति जय वज्रतनुदषण नख मुख विकट, चंड—भुजदंड तरु—शैल—पानी ।  
 समर—तैलिक—यंत्र तिल—तमीचर—निकर, पेरि डारे सुभट घालि घानी ।।7।।  
 जयति दशकंठ—घटकर्ण—वारिद—नाद—कदन—कारन, कालिनेमि—हंता ।  
 अघटघटना—सुघट सुघट—विघटन विकट, भूमि—पाताल—जल—गगन—गंता ।।8।।  
 जयति विश्व—विख्यात बानैत—विरुदावली, विदुष बरनत वेद विमल बानी ।  
 दास तुलसी त्रास षमन सीतारमण संग षोभित राम—राजधानी ।।9।।

(25)

jayatyanjānī-garbha-ambhōdhi-sambhūta-vidhu, vibudha-kula-  
 kairavānandakārī.  
 kēsari-cāru-lōcana-cakōraka-sukhada, lōkagana śōka-santāpahārī. 1.  
 jayati jaya bālakapi kēli-kautuka udita caṇḍakara-maṇḍala-grāsakatrtā.  
 rāhu-ravi-śakra pavi-garva-kharvīkaraṇa śaraṇa bhayaharaṇa jaya bhuvana-  
 bhatrtā. 2.  
 jayati raṇadhīra, raghuvīrahita, dēvamaṇi, rudra-avatāra, sansāra-pātā.  
 vipra-sura-sid'dha-muni-āśiṣākāravapuṣa, vimalaguṇa, bud'dhi-vāridhi-  
 vidhātā. 3.  
 jayati sugrīva ṛkṣādi rakṣaṇa-nipuṇa, bāli balaśāli-badha-mukhyahētū.  
 jaladhi-laṅghana sinha sinhikā-mada-mathana, rajanicara-nagara-utpāta-kētū.  
 4.  
 jayati bhūnandinī-śōca-mōcana vipina-dalana ghananādavaśa vigataśaṅkā.  
 lūmalīlāhala-jvālamālākulita, hōlikākaraṇa laṅkēśa-laṅkā. 5.  
 jayati saumitri-raghunandanānandakara, ṛkṣa-kapi-kaṭaka-saṅghaṭa-vidhāyī.  
 bad'dha-bāridhi-sētu, amara-maṅgala hētu, bhānukula-kētu-raṇavijayadāyī. 6.  
 jayati jaya vajratanu daśana nakha mukha vikaṭa, caṇḍa-bhujadaṇḍa taru-  
 śaila-pānī.  
 samara-tailika-yantra tila-tamīcara-nikara, pēri dārē subhaṭa ghāli ghānī. 7.  
 jayati daśakaṇṭha-ghaṭakaraṇa-vārida-nāda-kadana-kāraṇa, kālinēmi-hantā.  
 aghaṭaghaṭanā-sughaṭa sughaṭa-vighaṭana vikaṭa, bhūmi-pātāla-jala-gagana-  
 gantā. 8.  
 jayati viśva-vikhyāta bānaita-virudāvalī, viduṣa baranata vēda vimala bānī.  
 dāsa tulasī trāsa śamana sītāramaṇa saṅga śōbhita rāma-rājadhānī. 9.

Verse no. 25—[Verse nos. 25-36 are prayers offered to Lord Hanuman.] Oh Hanuman\*! Glory to you! You took birth from the womb of Anjani as if it were an ocean from which the moon emerged, and the Gods in the form of lotuses blossomed (prospered and found fearlessness) in your presence. You please the eyes of Kesari (your father) which are symbolically like Chakor birds (a bird which constantly fixes

its gaze on the moon). [Kesari is very pleased and happy when he sees you.] You dispel the sorrows and pains of the whole world. (1).

Glory to you! During your childhood you had playfully swallowed the rising sun, thinking it to be a big red (i.e. ripe) fruit. { *udita caṇḍakara-maṇḍala-grāsakatrtā* }<sup>1</sup>. At the time, you had crushed (vanquished) the pride, vanity and ego of Rahu (a demon with only a head), Sun, Indra (the king of Gods) and Vajra (Thunderbolt). Glory to you! You are the dispeller of fear of those who seek your refuge and shelter, and are the sustainer and care-taker of the world. (2).

Glory to you! You are steady and valiant in the battle-field. You always strive for doing well of Raghuvir (Lord Ram). You are a manifestation (or a revelation) of Rudra (Lord Shiva) { *rudra-avatāra* }<sup>2</sup> who is the most exalted of Gods. You are the protector of the world. Your body is an embodiment of the blessings of Brahmins (the learned ones), Gods, Siddhas (the attained ones or those who have special mystical powers), ascetics and hermits. You are an ocean of immaculate qualities and virtues as well as of high wisdom, erudition and intelligence. You are a controller of destiny. (3).

Glory to you! You are diligent, expert and proficient in protecting the interests of Sugriv (the king of the monkeys) and Jamvant (the king of the bears) { *jayati sugrīva ṛkṣādi rakṣaṇa-nipuṇa* }<sup>3</sup>. You are the chief agent that brought about the death of Baali (the elder brother of Sugriv) who was very strong, brave and valiant { *bāli balaśāli-badha-mukhyahētū* }<sup>4</sup>. While crossing the ocean you were like a lion for subduing the demoness called ‘Singhika’ { *sinha sinhikā-mada-mathana* }<sup>5</sup>, and were like a comet (a harbinger of bad omens) for Lanka { *rajanicara-nagara-utpāta-kētū* }<sup>6</sup>. (4).

Glory to you! You are the one who had removed the worries of ‘Bhu-Nandani’ (literally the ‘daughter of mother Earth’, i.e. Sita, by conveying the happy news of Lord Ram's well-being and his intention to recover her) { *bhūnandinī-śōca-mōcana* }<sup>7</sup>, and it was you who had laid waste Ravana's Ashok Grove. You had willingly surrendered to Meghnad (and allowed him to capture you), and then you created a virtual Holi (a festival having its origin in fire) in Lanka by burning it down with the aid of furiously leaping flames from your burning tail. [This alludes to the burning of the city of Lanka, the capital of the demon king Ravana, in the epic Ramayana.] (5).

Glory to you! You gave peace and happiness to Lord Ram and Laxman. You had constructed a bridge over the ocean after assembling an army of bears and monkeys. You are the benefactor of Gods and provide welfare to them. And you are the one who was instrumental in the victory of ‘Bhanukulketu’ (literally the bright star in the Solar race, i.e. Lord Ram) in the battle-field (of Lanka) (6).

Glory to you! Your body, teeth, nails and ferocious looking mouth are as strong as Vajra (which is the weapon of Indra, the king of Gods, and made of the hardest element in existence; the thunderbolt). Your arms have immense strength, and you bear mountain and trees in your hands. You had crushed the hordes of demons as if they were mustard-seeds being crushed to extract oil in a mill. (7).



Glory to you! You are the main factor in the slaying or elimination the demons named Ravana (the ten-necked one: *daśakaṇṭha*), Kumbhkarna (the one whose ears were as large as a big water-pitcher: *ghaṭakarna*), and Meghnad (the one who roared like the rain-bearing cloud: *vārida-nāda*)<sup>8</sup>. You were the one who had killed the deceitful and crooked demon called Kalnemi { *kālinēmi-hantā* }<sup>9</sup>. You can make things possible out of impossible things, and vice-versa. You are most terrible and awe-inspiring. You can reach unhindered have access to all parts of the earth, the subterranean world, the ocean and the sky. (8).

Glory to you! You are famous in the world, and are always ahead in bravery. The wise ones and the Vedas have sung your praises and glories in unison and without reservations. You are the dispeller of Tulsidas' fears of this ocean-like mundane world (consisting of birth and death and their attendant uncountable horrors). And you are always glorified and adored along with the dear Lord of Sita (i.e. Lord Ram) in the capital city of Lord Ram (i.e. at Ayodhya). (9).

[Note—\*A life sketch of Hanuman is narrated in the following scriptures—(i) Anand Ramayan, Saar Kand, Sarga (Canto) 13, verse nos. 155-190; (ii) Valmiki's Ramayan, Kishkhindha Kand, Sarga (Canto) 66, verse nos. 1-17 (as narrated by Jamvant, the Bear king); Uttar Kand, Sarga 35-36 (as described to Sri Ram by sage Agastya).

These describe Hanuman as the son of the Wind God.

But it is also universally believed that Hanuman is a manifestation of Lord Shiva, and represents the 'Tej' (glory and dynamism) of Lord Ram. This is clearly mentioned in Brihad Brahm Sanhita, Chapter (Pratham) 3, Canto (Adhyaya) 1, verse (Shloka) no. 102. This verse also says that it is Lord Shiva who manifested also as Sankarshan, one of the forms of Lord Vishnu. In the case of Hanuman, it is said here that "Hanuman is a manifestation of Lord Maha Shiva, and represents the Tej (glory and dynamic aspect) of Lord Ram".

Lord Hanuman was one of the greatest devotees of Lord Ram. His devotion for Lord Ram had no match. He is regarded as the wisest, the most enlightened and a highly self-realised soul. He is an incarnation of the eleventh form of Lord Shiva that is known as Rudra. When Lord Vishnu decided to manifest himself as Lord Ram in this world, all the different Gods has assumed various forms to serve the Lord. Shiva had taken the form of Hanuman to serve Lord Ram.

According to the Purans (mythological histories), the name of his mother was Anjana. She was the wife of the monkey king Kesari. He was born as a grace of the Wind God, also known as Marut. Hence, Hanuman was also known as 'Anjaneya' or 'Maruti'. However, his most common name 'Hanuman' is derived from the fact that once he had been hit by the 'Vajra', the hard weapon of Indra, the king of Gods. The story goes that once, a little time after his birth, the infant Hanuman had felt extremely hungry, and seeing the rising sun he thought it to be some ripe red fruit dangling from the sky. So he leapt to the sky to eat the rising sun. Incidentally, it was the time of the solar eclipse, when, according to mythology, the head of the demon known as Rahu was proceeding to devour the sun. When he saw Hanuman rushing towards the sun, Rahu ran away scared, thinking that Hanuman was some competitor who was out there to grab his food. Rahu complained to Indra, the king of Gods, that he is being denied his regular meal. At this, Indra intervened. When Hanuman saw Indra approaching astride his white majestic elephant known as Eraavat, he thought that it was some other white fruit. So he left sun alone and instead leapt at Eraavat. Indra was shocked, confounded and perplexed, and in order to stop Hanuman he threw his formidable weapon known as Vajra. The Vajra hit him on the chin, thereby causing a dent. The jaw swelled as result. This incident gave 'Hanuman' his famous name.

The word 'Hanu' means the lower jaw, the chin, while 'Maan' means to hit to subdue or defeat. Another interpretation is that 'Hanu' means to crush, to trounce, to take away, or to eliminate, and 'Maan' means one's pride, arrogance, haughtiness and ego. So the composite word 'Hanuman' refers to this incident when Indra had subdued the son of the Wind God by breaking his chin-bone as a token punishment for him being extremely arrogant and unnecessarily mischievous.

But when the Wind God saw that Hanuman was hurt, he became extremely angry as Hanuman was born as his grace, so he stopped the movement of air. This caused suffocation in this creation and all the Gods were on the verge of asphyxiation. So they appeased the Wind God by blessing Hanuman with invincibility and formidable powers. This made Hanuman immortal and immune to the dangers of fire, water and wind.

Once as a child he was even cursed by sages because of his mischievous nature as he used to play havoc with the trees and plants around the hermitages and forests where they lived, uprooting them, breaking their branches, eating their fruits and littering the place all around. So they cursed him that he would forget his powers till the time someone reminded him about them. As it happened, when the monkeys and bears set out in search of Sita, who had been abducted by the demon king of Lanka known as Ravana, and had reached the shores of the vast ocean, they faced the formidable challenge of having to cross it, face this formidable enemy, and come back alive. It was then that Jamvant, the old patriarch of the bears, had reminded Hanuman about his lost strength. Hanuman regained his old stupendous powers and abilities, and he was the one who not only crossed the ocean but also burnt Lanka before coming back with the news of Sita. These events are narrated in the epic Ramayana in great detail.

Hanuman can be likened to a diamond amongst all the characters in the epic story of Ramayan which deals with Lord Vishnu's incarnation as Lord Ram. In fact, the story of Lord Ram and his conquest of Lanka would not have been what it was without Hanuman. Even Lord Ram had openly accepted his indebtedness to Hanuman.

It is believed that when Lord Ram left this world for his heavenly abode during the final episodes of Ramayana, all those who were close to him as well as the rest of his subjects had also left this world with the Lord. But Hanuman remained behind with the express mandate from the Lord to ensure that the Lord's glory as well as the glory of his divine name can be perpetuated, and to ensure that the devotees of the Lord can be afforded protection. This has been narrated in (i) Veda Vyas' Adhyatma Ramayan, Uttar Kand, Sarga (Canto) 9, verse nos. 34-36; (ii) Anand Ramayan, Purva Kand, Sarga (Canto) 5, verse nos. 9-13; (iii) Valmiki Ramayan, Uttar Kand, Sarga 108, verse nos. 32-35.

Hanuman had immense mental and physical agility, strength, power and prowess. His character was immaculate and his intellect was of high refinement. He had complete, unchallenged and unparalleled knowledge of the scriptures. One of the reasons is that his teacher was the Sun God himself who had taught him all the Vedas and other scriptures. His speech was elegant and scholarly. He is regarded as a treasury of the eight Siddhis (mystical powers) and the nine Nidhis (spiritual assets). He was a renunciate and a celibate since birth.

The eight Siddhis which Hanuman possessed were the following—(i) 'Anima'—means the power to become microscopic or so minute that one becomes invisible to the naked eye; to become small like an atom; (ii) 'Mahima'—is to have majesty, glory and fame; to be honoured and acknowledged for one's achievements, wisdom, erudition, knowledge and skills; to become huge like a mountain, thereby standing out and being unique or special in a crowd; (iii) 'Garima'—is to be heavy-weight in any field, to have special qualities that give one's ideas and words a great amount of importance and weight; to have stature, dignity, decorum, gravity and significance; (iv) 'Laghima'—is the grand virtue of being simple and humble in spite of being

great, powerful and authoritative; it is to have simplicity and humility despite possessing grandeur, majesty, power, authority and magnificence; (v) 'Praapti'—is to be able to attain, gain or obtain anything wished or desired for; (vi) 'Praakramya'—is to have valour, ardour, strength, powers, prowess, potential and punch leading to triumph, glory and majesty; (vii) 'Ishwatwa'—is to be able to have lordship or sway over everything else; to be able to rule over others; (viii) 'Vashitwa'—is to be able to control and subdue others, and exert influence on them so much so that they become obedient and subservient.

The nine Nidhis that Hanuman possessed were the following— Spiritual assets— according to saint Tulsidas' epic Ram Charit Manas, Aranya Kand, Doha 35-36, they are—(i) communion with saints and pious people where the Lord's glories are being sung, (ii) serving one's teacher and elders, (iii) praising the Lord's glories and doing Kirtan and Bhajan which are community singing of the Lord's glories, (iv) repeating the divine Mantras or holy words of the Lord, i.e. doing Japa, (v) having such virtues as 'Dam' or tolerance, patience, fortitude and resilience, 'Sheel' or good and righteous demeanours, 'Virati' or being renunciate and detached from deeds and to be dispassionate towards the world, 'Sam' or equanimity, looking everything as Brahm, having a non-dual approach of or view of the world, 'Santosh' or contentedness, and 'Sara' or simplicity and humility, (vi) having no deceit, conceit and falsehoods, (vii) not finding faults with others and criticising them unnecessarily, (viii) to have firm reliance and faith in the Lord, and (ix) not to feel dejected, depressed, despaired, inferior, lowly and condemned under any adverse circumstances, because the great and merciful Lord is always with them.

According to another version, the nine Nidhis are the various special virtues or qualities or attributes that one possesses, and which make him special amongst others. They are the following—(i) Buddhi—intelligence and the power to discriminate, to think sharply, quickly, logically, rationally, deeply and analytically. (ii) Bal—strength, vigour and power of the body and of the mind as well as of the spirit. (iii) Yasha—fame, good reputation and name; majesty and renown. (iv) Dhairya—to have courage, fortitude, resilience, ability to hold on in the face of greatest adversity, misfortune and opposition. (v) Nirbhayataa—fearlessness, courage, bravery and an indomitable spirit. (vi) Aarogyataa—to be freed from diseases and illnesses, both mental as well as bodily. (vii) Ajaadyataa—the opposite of Jadataa; to be free from the negative trait of inertia, lethargy, depression, stagnation, lack of drive, initiative and will power. (viii) Vaakya-patutaa—to be an expert orator; speaking skills, eloquence, diplomacy, and wise and intelligent choice of the spoken word. (ix) Bhakti—to have steady and robust devotion, loyalty, dedication and conviction for one's chosen deity and faith. This quality, of course, comes under the category of spiritual assets also.

Other variations include the following qualities in this list of Nidhis because they are like an asset for a man which stand him in good stead in his life— (i) Sham—having self restraint and control; having peace, tranquility, serenity and quietness; being able to suppress desires, yearnings and natural instincts and impulses. (ii) Dam—tolerance, forbearance, fortitude. (iii) Upriti—renunciation, detachment, dispassion, indifference and non-involvement. (iv) Titksha—endurance, patience, fortitude, sufferance, equanimity. (v) Samadhan—the ability to find a solution, an answer to even the most vexing problem; lack of confusion or doubts; clarity of thoughts and conception. (vi) Shraddha—having faith, belief, conviction, reverence and devotion. (vii) Sakhya—friendship and the ability to co-exist with even one's adversary. (viii) Daya—kindness, compassion, graciousness. (ix) Atma Bodh—self-realisation and awareness about the true nature of one's conscious 'self', to be enlightened about the Atma, the pure consciousness, that resides inside one's inner self as his soul, as his Spirit.

Sometimes, the last Nidhi of 'Atma Bodh' is replaced with 'Seva' or the natural habit of serving others selflessly.

Faces of Hanuman—In iconography, Hanuman is depicted as having five, ten or eleven faces.

(a) The *five faces of Hanuman* are as follows—(i) in the eastern direction it is that of a monkey; (ii) in the southern direction it is that of Lord Nrisingh; (iii) in the western direction it is that of Lord Garud; (iv) in the northern direction it is that of Lord Varaaha; and (v) in the zenith it is that of Lord Hayagriva.

The genesis of the story is linked with the battle of Lanka when the son of the ten-headed Ravana, known as Mahi-Ravan, had kidnapped Ram and Laxman and hid them underground in the nether world. He prepared them to sacrifice to the goddess whom he worshipped in order to please the goddess so that his father Ravana could win the war. When Hanuman got the wind of it, he went to the nether world and hid behind the idol of the goddess. The demon Mahi-Ravana offered all sorts of inedible things to the goddess—such as wine, excreta, meat, urine etc. He had his eyes closed in meditation. So Hanuman assumed this heads and ate up all the offerings. Finally, when the wicked demon thought that the sacrifice is finished and the goddess is happy with him, he was about to chop off the heads of the two brothers at the altar, Hanuman emerged from hiding in this ferocious form with five heads (or according to the previous narration with eleven unconventional heads) to kill the demon. It is believed that even Ram and Laxman could not recognize Hanuman in that form till the time they saw his monkey head with which he bowed before the Lord.

In essence we can say that Hanuman epitomised the glory of knowledge and the Shakti of the Supreme Brahm rolled into one. When he appeared to save Ram and Laxman from the clutches of Mahi-Ravana, he represented the supreme power of creation. This form of Hanuman—whether it is of five heads or nine heads or eleven heads—implies that all the fundamental forces of Nature had joined hands to get rid of or negate the negative forces that had become ascendant, and to restore the balance in favour of the positive forces and principles of creation.

The five faces of Hanuman stand for the following—(i) the five elements of creation, viz. sky, air, fire, water and earth. (ii) the five chief vital winds called Prans—viz. Pran, Apaana, Samaana, Vyaana and Udaana. This fits in perfectly with the fact that Hanuman is regarded as the son of the Wind God.

(b) The *ten or eleven faces of Hanuman*—According to another version, Hanuman is shown as having eleven or ten faces as follows—(i) in the eastern direction it is that of a monkey (Hanuman in his original form); (ii) in the south-east corner (called ‘Agneya Kona’) it is that of a Kshatriya (warrior class); (iii) in the southern direction it is that of Lord Nrisingh (half man and half lion incarnation of Vishnu); (iv) in the south-west corner (called ‘Nairitya Kona’) it is that of Lord Ganesh; (v) in the western direction it is that of Harishwar (Hari or Vishnu; or it can be interpreted as Hari’s Lord or Shiva in line with the term Rameshwar which is one of the forms of Shiva); (vi) in the north-west corner (called ‘Vaayavya Kona’) it is that of Lord Bhairav (one of the forms of Shiva); (vii) in the northern direction it is that of Varaaha; (viii) in the north-east corner (called ‘Ishan Kona’) it is that of Lord Rudra (one of the forms of Shiva); and (ix) in the zenith corner (above; towards the sky) it is that of Lord Hayagriva (Lord Sun; Vishnu with a horse’s head; one of the many incarnations of Vishnu).

In this above description only nine faces are given; two are missing. The other two faces are that of Lord Garud (mount of Vishnu) and Lord Shiva. In this version, the face on the west side is that of Garud (instead of Harishwar), and Lord Varaaha faces in the lower direction called nadir. The eleventh face is a combination of all the faces—i.e. it is the face of all-encompassing and all-incorporating Lord Isha.

The point to note here are that all these forms are manifestations or representations of the five or the eleven principal ‘Tattwas’ or the fundamental elements of creation. The eleven heads are symbols of the following Tattwas—the five elements (sky, air, fire, water and earth) + five vital winds (Pran, Apaana, Samaana, Vyaana and Udaana) +

Chitta (mind and its sub-conscious). These eleven Tattwas form the basic units which combine together to form the physical body of any living being.

It will be noted that only nine specific heads are mentioned though the total number of heads are eleven. Well, the significance of the number 'nine' vis-à-vis the nine Tattwas is as follows—

'The *Pashupat Brahm Upanishad* of the Atharva Veda tradition, Canto 1, verse no. 14 says that there are nine Tattvas which are actually subtle revelations of the supreme Brahm. They are the following—The three fundamental Gunas, i.e. the Sata, the Raja and the Tama, the three basic characters of the Atma known as Sat-Chit-Anand, i.e. Sat (truth), Chitta (consciousness) and Anand (bliss), and the three forms of divinity represented by the Trinity Gods, i.e. Brahma the creator, Vishnu the sustainer, and Rudra the concluder of creation, represent the nine Tattwas of creation.'

The *Par Brahm Upanishad* of the Atharva Veda tradition, verse no. 5 says that the sacred thread that is worn by Brahmins has three main strands, and each strand consists of three sub-strands. The total number of strands thus becomes nine ( $3 \times 3 = 9$ ). These nine strands symbolically represent the nine Tattwas of creation which actually stand for the nine revelations of the same Brahm. The fact that the sacred thread has nine finer strands is endorsed in the *Pashupat Brahm Upanishad*, Canto 1, verse no. 27.'

It must be remembered that Hanuman is not an ordinary soul, but he is the most enlightened One to have come on this earth. He is regarded as the leader in the community of the wise and enlightened ones. There is no wonder in it because of two reasons—one, he is Shiva personified, and Shiva is the most enlightened amongst the Trinity Gods, and second, his teacher was the Sun God who is personification of the Supreme Brahm, and his brilliant light is a metaphor of the immensity of knowledge and enlightenment he has as well as the light this knowledge provides to the world. Without knowledge this world would be engulfed in a thick shroud of darkness of ignorance symbolized by the night.

The importance of the figure five is of great metaphysical importance. It represents the Pancha Mahaabh. They were formed at the beginning of creation, and consist of earth, water or fluid, fire or energy, air or wind and sky or space elements in increasing degree of subtlety. They can be studied at two levels—one at the very core level, and the other at the more general level.

The study of the body at the core level of the five Bhuts consisting of the five primary elements consisting of the sky or space, air or wind, fire or energy, water or fluids, and earth. Refer verse nos. 1-2, and 5-6 of *Shaarirako-panishad*. Briefly, the earth element formed the solid part of the body, the water element formed the fluid part, the fire element formed the warmth and heat of the body, the movement of the body is revelation of the air element, and the subtle space between various organs and tissues of the body, both at the external as well as internal levels, is the sky element. The next level would be the various Koshas or Sheaths that are made of a combination of these five elements. They are the following—Anna Maye Kosh (the food sheath), Pran Maye Kosh (the vital wind sheath), Manomaye Kosh (the mind sheath), Vigyan Maye Kosh (the intellect sheath), and Anand Maye Kosh (the bliss sheath). These Koshas are also like the elements or units that decide the complexities of the creature's body and its position in the hierarchy of evolution.

All the living organisms can be classified into the following five types depending upon the number of Koshas they have—(i) Udbhij—these are those life forms that are born from seeds, such as members of the plant kingdom. These have only one Kosha, the Anna Maye Kalaa. In other words, they depend on food and become food for others higher up in the evolutionary ladder. (ii) Swedaj—they are those which are born from dampness and sweat, such as fungi, algae, bacteria, germs, mosquito, lice, flies etc. They have two Koshas, viz. Anna Maye and Pran Maye. That is, they are formed from food, they live for food and they die as food. Besides this, they also

exhibit signs of life, e.g. the mosquito and lice have life like any other member of the animal kingdom. (iii) Andaj—they are placed higher up in the evolutionary ladder, and are born from eggs, whether inside the mother's womb or outside. Such birds as pigeon, sparrow, parrot, peacock etc. come under this category. They have three Koshas which are Anna Maye, Pran Maye and Mano-maye. The last Kosh refers to the fact that such creatures have a mind and heart which enables them to think, albeit in a primitive level. (iv) Jaruyuj—these are the creatures that are born as embryo that develops inside the mother's womb. Under this class come the animals such as horses, cows, dogs, elephants etc. They have four Koshas, such as Anna Maye, Pran Maye, Mano-maye and Vigyan Maye. The last Kosh refers to their ability to have a higher level of thinking ability called intelligence. The human being comes under this last category with the added benefit of having five Koshas. Besides the four Koshas mentioned above in other creatures of this category, the man has the fifth one and it called the Anand Maye Kosh. It is only possessed by a man and not by other creatures in the sense that the man can realise the true meaning of the terms 'bliss and happiness that is eternal and substantial' by the virtue of his attaining higher level of intelligence and his ability to delve into the secrets of the concept of truth itself and then realising that kind of happiness and bliss that is not superficial and which is not limited to enjoyment of the sensual pleasures of the body and the material comforts of the world, but which has a holistic and all-inclusive dimension that incorporates the spirit or the soul.

<sup>1</sup>Udita caṇḍakara-maṇḍala-grāsakatrtā: According to the Valmiki Ramayan, the child Hanuman became exceedingly hungry one morning. Seeing the rising sun and thinking it to be some ripe red fruit, he leapt in the sky to gobble it. As it happened, it also was the day of solar eclipse when the sun is eaten by the trunk-less Rahu. When the latter arrived for his meal, he found that there was no sun (because Hanuman had already put it in his mouth). Rahu went to Indra to complain, and both of them rushed to the site. Seeing them, Hanuman leapt at them to eat Rahu (according to some legends, he was lured by the large, fan-like waving ears of Erawat elephant, the mount of Indra). Then, Indra hit him with his Bajra, breaking his chin, and in the process, breaking the Bajra also. Since then, the child was called Hanuman (the one with a broken chin).

<sup>2</sup>Incarnation of Rudra (rudra-avatāra): Once Shiva prayed to Sri Ram that he wanted to serve him as his servant. So, the former manifested himself as Hanuman during Sri Ram's incarnation. Another name of Shiva is Rudra. Hence Hanuman is referred to as Rudravatar (i.e., incarnation of Rudra).

<sup>3</sup>Hanuman, the Protector of Sugriv and Jamvant (jayati sugrīva ṛkṣādi rakṣaṇa-nipuṇa): Sun was the preceptor and teacher (Guru) of Hanuman. As 'Gurudakshina' (the token amount of money or a promise that the student gives to his teacher in return for his education; in modern parlance—the fees), the sun took a vow from him that he should protect his son Sugriv during Sri Ram's incarnation. (When the various Gods took the forms of monkeys and bears in order to serve Sri Ram, Sun had manifested as Sugriv, the brother of Bali).

<sup>4</sup>Hanuman, the one who played an instrumental role in the slaying of Baali (bāli balaśāli-badha-mukhyahētū): When Sri Ram had gone to Mt. Rishyamuk while searching for Sita, he first met Hanuman who introduced and befriended him to Sugriv, which friendship was responsible for the slaying of Bali. Hence, Hanuman is also called the main protagonist in Bali's death.

<sup>5</sup>Hanuman, the slayer of demoness Singhika (sinha sinhikā-mada-mathana): A demoness called Singhika lived in the ocean. She could trap (catch) overflying

objects by holding their shadow in the water. [A remarkable analogue of the modern day Radar.] When Hanuman was on his way to Lanka in search of Sita, she tried to catch him, at which she was killed by a single clenched fist-blow by Hanuman.

<sup>6</sup>**Rajanicara-nagara-utpāta-kētū:** Hanuman is compared to a comet here because he arrived in the darkness of night and appeared to be like a streak of light against the darkness of the night sky. The demons thought that he was some kind of comet, and so thinking it to be a bad omen they preferred to look away. This is the reason no one paid heed when Hanuman landed on the soil of Lanka.

<sup>7</sup>**Bhūnandini-śōca-mōcana:** Sita is called ‘Bhu-nandini’, meaning the ‘daughter of mother Earth’, because she was born out of earth. This story is narrated in Adbhut Ramayan, Canto 8, verse nos. 36-44; and in detail in Adhyatma Ramayan of Veda Vyas, in its Baal Kand, Canto 6, verse nos. 58-to-75. Sita was abducted by the demon king Ravana of Lanka. In captivity, Sita suffered a lot. Hanuman arrived at Lanka and met her with the finger-ring of Lord Ram which he had bought for her. His arrival marked a new phase of hope and redemption for her. She derived immense succour and solace by Hanuman’s visit. He helped her overcome her distressed and miserable condition, kindling hope of rescue in her heart.

<sup>8</sup>**Daśakaṇṭha-ghaṭakarna-vārīda-nāda:** Ravana was the demon king of Lanka who had stolen Lord Ram’s wife, Sita. Kumbhakaran was Ravana’s brother. Meghnad was Ravana’s son. Their death in the war of Lanka has been elaborately described in all the versions of the epic story of ‘Ramayana’. Tulsidas has narrated this story in Lanka Kand of all his three books that describe the story of the Ramayana: viz. Ram Charit Manas, Geetawali and Kavitawali.

In Tulsidas’ book “Kavitawali”, Lanka Kand, verse no. 40, Lord Ram has himself told Laxman, the Lord’s younger brother and comrade-in-arm that it was Hanuman who was the one actually fighting the war in the battle-field of Lanka. The valour, the courage and the marvelous deeds of Hanuman in the battle-field of Lanka has been very vividly described in Kavitawali, Lanka Kand, verse nos. 32—48.

During the Ram-Ravana war the demon Ravana performed a fire sacrifice, which, if completed, would have made him invincible. On being informed by Vibhishan, Hanuman went there with a small detachment of his troops and defiled/interrupted the fire sacrifice. Since Ravana could not complete the fire sacrifice, his defeat and death in the final battle became a certainty. Hence, it is said that Hanuman was instrumental, or rather the main reason, why Ravana could be killed. This is clearly mentioned in Tulsidas’ epic Ram Charit Manas, Lanka Kand, Doha no. 84—to Doha no. 85.

Besides this, some of the great duals of the war were fought by Hanuman—refer for instance, Ram Charit Manas, Lanka Kand, (i) Chaupai line nos. 1-4 that precedes Doha no. 51 (Hanuman and Meghnad); (ii) Chaupai line no. 7 that precedes Doha no. 65 (Hanuman and Kumbhakaran); (iii) Doha no. 83 and its following Chaupai line nos. 1-4 (Hanuman and Ravana); (iv) Chaupai line nos. 1-8 and Chanda line no. 1 that precedes Doha no. 95 (Hanuman and Ravana).

During the battle with Kumbhakaran, Hanuman had played a valiant role and helped Lord Ram to kill this demon—refer: Tulsidas’ epic Ram Charit Manas, Lanka Kand, Chaupai line no. 7 that precedes Doha no. 65.

Likewise, Hanuman had been pivotal in the killing of Meghnad. There are two reasons for this. One is that Hanuman and other chief monkey warriors had succeeded in stopping Meghnad from doing a fire sacrifice that would have made him immune to defeat and death—refer Ram Charit Manas, Lanka Kand, from Chaupai line no. 1 that precedes Doha no. 75—to Chaupai line no. 4 that precedes Doha no. 76. In this context it is clearly mentioned that in the ensuing battle, Hanuman had a fierce battle with Meghnad—refer: Lanka Kand, Chaupai line nos. 6-9 that precedes Doha no. 76.

Earlier, Meghnad had severely wounded Laxman, the younger brother of Lord Ram whom the Lord had deputed to slay Meghnad. Laxman fell unconscious in the battle-field. Then it was Hanuman who brought the Sanjivani herb (a life-reviving herb) to help Laxman get back his consciousness. Later on, Laxman had killed Meghnad. Had Laxman not been revived, Meghnad would not have been killed. Hence, Hanuman is also called the slayer of Meghnad because he had played an important role in reviving Meghnad's nemesis Laxman. This story is narrated in Ram Charit Manas, Lanka Kand, from Chaupai line no. 7 that precedes Doha no. 54—to Chaupai line no. 3 that precedes Doha no. 62.

<sup>9</sup>Kālinēmi-hantā: Hanuman, the slayer of Kalnemi: Kalnemi was a very cunning trickster in Ravana's camp. Ravana had asked Kalnemi to stop Hanuman while the latter was on his way to the northern mountains to bring the herb that would revive Laxman back to life. Kalnemi had disguised himself as a hermit and created a charming hermitage with a garden and pond where he waited for Hunuman. When Hanuman saw this garden as he flew north towards the mountains, he came there to refresh himself and drink some water to quench his thirst. Kalnemi tried to poison Hanuman by offering him water from his pot, which the latter refused, saying that first he wished to take a bath in the pond in the garden. There, a crocodile, who was actually a cursed soul, tried to catch hold of Hanuman's foot and drag him in the water. When Hanuman killed this crocodile, it revealed its true identity and told him the truth about Kalnemi. So, Hanuman came back and killed this demon. This story is narrated in Tulsidas' Ram Charit Manas, Lanka Kand, from Chaupai line no. 2 that precedes Doha no. 56—to Chaupai line no. 6 that precedes Doha no. 58.]

(26)

जयति मर्कटाधीश, मृगराज—विक्रम, महादेव, मुद—मंगलालय, कपाली ।  
 मोह—मद—क्रोध—कामादि—खल—संकुला, घोर संसार—निषि किरणमाली ।।1।।  
 जयति लसदंजनाऽदितिज, कपि—केसरी—कश्यप—प्रभव, जगदार्तिहर्ता ।  
 लोक—लोकप—कोक—कोकनद—शोकहर, हंस हनुमान कल्याणकर्ता ।।2।।  
 जयति सुविशाल—विकराल—विग्रह, वज्रसार सर्वांग भुजदंड भारी ।  
 कुलिषनख, दशनवर लसत, बालधि बृहद, वैरि—शस्त्रास्त्रधर कुधरधारी ।।3।।  
 जयति जानकी—शोच—संताप—मोचन, राम—लक्ष्मणानंद—वारिज—विकासी ।  
 कीष—कौतुक—केलि लूम—लंका—दहन, दलन कानन तरुण तेजरासी ।।4।।  
 जयति पाथोधि—पाषाण—जलयानकर, यातुधान—प्रचुर—हर्ष—हाता ।  
 दुष्ट रावण—कुंभकर्ण—पाकारिजित—मर्मभित्, कर्म—परिपाक—दाता ।।5।।  
 जयति भुवनैकभूषण, विभीषणवरद, विहित कृत राम—संग्राम साका ।  
 पुष्पकारुढ सौमित्रि—सीता—सहित, भानु—कुलभानु—कीरति—पताका ।।6।।  
 जयति पर—यंत्रमंत्राभिचार—ग्रसन, कारमन—कूट—कृत्यादि—हंता ।  
 षाकिनी—डाकिनी—पूतना—प्रेत—वेताल—भूत—प्रमथ—यूथ—यंता ।।7।।  
 जयति वेदान्तविद विविध—विद्या—विषद, वेद—वेदांगविद ब्रह्मवादी ।  
 ज्ञान—विज्ञान—वैराग्य—भाजन विभो, विमल गुण गनति षुकनारदादी ।।8।।  
 जयति काल—गुण—कर्म—माया—मथन, निश्चलज्ञान, व्रत—सम्यरत, धर्मचारी ।  
 सिद्ध—सुरवृंद—योगींद्र—सेवित सदा, दास तुलसी प्रणत भय—तमारी ।।9।।

(26)



jayati markatādhīśa, mṛgarāja-vikrama, mahādēva, muda-maṅgalālaya,  
kapālī.  
mōha-mada-krōdha-kāmādi-khala-saṅkulā, ghōra sansāra-nīśi kiraṇamālī. 1.  
jayati lasadanjanāditija, kapi-kēsari-kaśyapa-prabhava, jagadātrtinhatrtā.  
lōka-lōkapa-kōka-kōkanada-śōkahara, hansa hanumāna kalyāṇakatrtā. 2.  
jayati suviśāla-vikarāla-vigraha, vajrasāra sarvāṅga bhujadaṇḍa bhārī.  
kuliśanakha, daśanavara lasata, bāladhi bṛhada, vairi-śaśādhara  
kudharadhārī. 3.  
jayati jānakī-śōca-santāpa-mōcana, rāma-lakṣmaṇānanda-vārija-vikāsī.  
kīśa-kautuka-kēli lūma-laṅkā-dahana, dalana kānana taruṇa tējarāsī. 4.  
jayati pāthōdhi-pāṣāṇa-jalayānakara, yātudhāna-pracura-harṣa-hātā.  
duṣṭa rāvaṇa-kumbhakarṇa-pākārijita-marmabhit, karma-paripāka-dātā. 5.  
jayati bhuvanaikabhūṣaṇa, vibhīṣaṇavarada, vihita kṛta rāma-saṅgrāma sākā.  
puṣpakārūrha saumitri-sītā-sahita, bhānu-kulabhānu-kīrati-patākā. 6.  
jayati para-yantramantṛābhicāra-grasana, kāramana-kūṭa-kṛtyādi-hantā.  
śākinī-ḍākinī-pūtānā-prēta-vētāla-bhūta-pramatha-yūtha-yantā . 7.  
jayati vēdāntavida vividha-vidyā-viśada, vēda-vēdāṅgavida brahmavādī.  
jñāna-vijñāna-vairāgya-bhājana vibhō, vimala guṇa ganati śukanārādādī. 8.  
jayati kāla-guṇa-karma-māyā-mathana, niścalajñāna, vrata-samvarata,  
dharmacārī.  
sid'dha-suravaṁṛda-yōgīndra-sēvita sadā, dāsa tulasī praṇata bhaya-tamārī.  
9.

Verse no. 26—Oh Hanuman! Glory to you! You are the king of monkeys, have valour like that of a lion, are the best among the Gods, are an abode of bliss and auspiciousness, and are the manifestation of the skull-bearing Lord (Shiva). You are like a sun to dispel or eliminate the darkness that surrounds this world like a dark shroud of the night symbolizing Moha (delusions and worldly attachment), Mada (pride, vanity, arrogance, hypocrisy), Krodh (anger), Kaam (lust, passions and other worldly vices) etc. (1).

Glory to you! You are born out of the union of Anjani, who is like Aditi (the mother of all Gods), and the monkey king known as Kesari, who is like the first male known as Kashyap. You are the dispeller or eliminator of the troubles, miseries, ordeals and concerns related to the world. You are like the sun which is a personification of the glorious virtues that remove the agony and grief of the bird-couple known as Chakva and Chakvi (male and female ostrich; the ruddy-goose) who symbolize the world and its custodians known as Lokpals respectively, as well as that of the lotus (because the lotus opens itself early morning at the sight of the sun as if its troubles of the previous night when there was darkness all around has ended). (2).

Glory to you! Your body is very large and awesome. Every part of it is as strong as Vajra (the weapon of Indra, and made of the hardest element in existence; the thunderbolt). Your arms are heavy (robust and muscular). Your teeth and nails, which are as strong as Vajra, look very wonderful. Your tail is very long. And you are armed with various types of invincible arms, strong weapons and huge mountains for the purpose of slaying (or conquering, defeating, crushing) the enemy. (3).

Glory to you! You are the dispeller of Janki's (Sita's) worries, consternations, sorrows and agonies, and help the lotus of Lord Ram's and Laxman's happiness to bloom. You are the one who had playfully burnt the city of Lanka with your burning tail in a manner that is a natural playful habit of monkeys. You had uprooted the whole of Ashok Grove in Lanka. And you are a personification of the brilliant splendour of the mid-day sun. (4).

Glory to you! You are the one who had built a stone bridge across the ocean, are the one who played spoil-sport for the demons and ruined their life of pleasures, and are the giver of justice (punishment; retribution) to Ravana, Kumbhkarna and Meghnad for their sins. (5).

Glory to you! You are the gem (glory and the honour) of all the Bhuvans (worlds). You gave the boon of Ram's devotion to Vibhishan. You did stupendous deeds and performed marvelous feats along side Lord Ram in the battle-field (at Lanka). You are the flag-bearer of the fame, the glory and the majesty of the sun of the Solar Race (Lord Ram) as he sat on the Pushpak-plane with Saumitra (Laxman, his brother) and Sita after achieving victory at Lanka. [This refers to the time when the Lord was just about to embark upon the journey back to Ayodhya after conquering Lanka.] (6).

Glory to you! You can swallow (i.e. nullify or neutralize the bad or negative effects of) black magic done by enemies using various magical charms and formulas. You are the destroyer of the evil designs of Satan, as well as the death-knells personified as various malignant (unfavourable) goddesses. Indeed, you control and rule over phantoms, evil spirits, ghosts, hobgoblins, ogres, vampires and other terrible creatures of their ilk. (7).

Glory to you! You are expert in Vedant (Upanishads; the essential knowledge of Vedas), are well-versed in many other types of knowledge, and are learned in the four Vedas and the six Vedangs (organs or sub-divisions or branches of Vedas)<sup>1</sup>. You are well-versed in the knowledge of Brahm (the supreme and absolute Truth and cosmic Consciousness), and therefore you not only are competent to elucidate upon it with utmost finery but also portray this eclectic spiritual stature in your own life, thoughts and demeanours. You are the store house or a receptacle of the grand virtues of wisdom, erudition, truthful knowledge, metaphysics, dispassion and renunciation. This is why sages Narad and Shukdeo and other such great saints always sing your glories. (8).

Glory to you! You can destroy or overcome the effects of Kaal (era; time; death; circumstance; compulsions of day-hour-moment), Triguna (Satwa, Rajas, Tamas), Karma (deeds and their accumulated consequences, both good and bad), and Maya (worldly delusions and its hallucinating effect). Your enlightenment, self-realisation, wisdom, erudition and knowledge are steady and of the highest order of purity and perfection. You are a diligent follower of the eclectic virtues of truthfulness, honesty, sincerity, auspiciousness, righteousness, scrupulousness, nobility, probity and propriety. Siddhas (the realised ones; the mystics), the Gods and great Yogis (ascetics) always serve (honour and worship) you. Oh the one who is like the sun for the purpose of eliminating the fear of darkness representing this fearful mortal world full of horrors! This humble servant Tulsidas is always at your feet (i.e. he has taken a permanent shelter in your holy feet, and seeks your blessing and patronage). (9).

[Note—<sup>1</sup>The six “Vedangas” are the following—Shiksha (deals with learning the hymns and how to chant them), Vyaakarana (grammar), Chandas (poetical styles of composition), Nirukta (meaning and explanation of Vedic texts), Jyotisha (astrology and astronomy) and Kalpa (formula or aphorisms called the Sutra). The Kalpa has 4 branches—viz. Shrauta, Grihya, Dharma and Shulba. This deals with all sacrificial rites and even those that are done at home by an individual householder.]

(27)

जयति मंगलागार, संसारभारापहर, वानराकारविग्रह पुरारी ।  
 राम—रोषानल—ज्वालमाला—मिष ध्वांतचर—सलभ—संहारकारी ।।1।।  
 जयति मरुदंजनामोद—मंदिर, नतग्रीव सुग्रीव—दुःखैकबंधो ।  
 यातुधानोद्धत—क्रुद्ध—कालाग्निहर, सिद्ध—सुर—सज्जनानंद—सिंधो ।।2।।  
 जयति रुद्राग्रणी, विश्व—वंद्याग्रणी, विश्वविख्यात—भट—चक्रवर्ती ।  
 सामगाताग्रणी कामजेताग्रणी, रामहित रामभक्तानुवर्ती ।।3।।  
 जयति संग्रामजय, रामसंदेसहर, कौशला—कुशल—कल्याणभाषी ।  
 राम—विरहार्क—संतप्त—भरतादि—नरनारि—शीतलकरण कल्पशाषी ।।4।।  
 जयति सिंहासनासीन सीतारमण, निरखि निर्भरहरण नृत्यकारी ।  
 राम संभ्राज षोभा—सहित सर्वदा तुलसिमानस—रामपुर—बिहारी ।।5।।

(27)

jayati maṅgalāgāra, sansārabhārāpahara, vānarākāravigraha purārī.  
 rāma-rōṣānala-jvālamālā-miṣa dhvāntacara-salabha-sanhārakārī. 1.  
 jayati marudaṅjanāmōda-mandira, natagrīva sugrīva-duḥkhaikabandhō.  
 yātudhānōd'dhata-krud'dha-kālāgnihara, sid'dha-sura-sajjanānanda-sindhō. 2.  
 jayati rudrāgraṇī, viśva-vandyāgraṇī, viśvavikhyāta-bhaṭa-cakravartī.  
 sāmagātāgraṇī kāmajētāgraṇī, rāmahita rāmabhaktānuvartī. 3.  
 jayati saṅgrāmajaya, rāmasandēsahara, kauśalā-kuśala-kalyāṇabhāṣī.  
 rāma-virahārka-santapta-bharatādi-naranāri-śītalakaraṇa kalpaśāṣī. 4.  
 jayati sinhāsanāsīna sītāramaṇa, nirakhi nirbharaharaṣa nṛtyakārī.  
 rāma sambhrāja śōbhā-sahita sarvadā tulasimānasa-rāmapura-bihārī. 5.

Verse no. 27—Oh Hanuman! Glory to you! You are an abode of auspiciousness and welfare, an abolisher or vanquisher of the burden of the world, and are the eternal and sublime Lord Purari (Shiva) himself in the physical gross form of a monkey. You are the personification of the wrathful flame of the ferocious fire representing the anger of Lord Ram which burns to ashes the insect-like demons. (1).

Gory to you! You are a fount of joy for (your parents) Anjani (your mother) and the Wind-God (your father). You had helped Sugriv like a true friend during his adverse time of trials and sorrows when his head was bowed with worries and shame. You have doused the doomsday-like fire of the demons' wrath (that they unleashed on the world), and are like an ocean of joys and happiness for mystics, hermits, sages, Gods and gentlemen. (2).

Glory to you! You are the most exalted and chief among the eleven Rudras (the various forms of Shiva) as well as among the wise and learned ones who are honoured and revered by the world. You are like a famous Emperor of all the bravest of warriors in this world. You are the best among those who recite the Sam Veda, as well as those who can overcome Kamdeo (lust/desires/passions). [That is, you are very learned and an expert in the Vedas as well as the one who practices exemplary self-restraint.] You are the well-wisher of Lord Ram and stay with his devotees to protect them. (3).

Glory to you! You win a sure victory in the battle-field. You are the one who took the message of Lord Ram to Sita and eliminated her sorrows and agonies by conveying the good news of the wellbeing of the Lord of Kaushal (Lord Ram) to her. You are like the Kalpa tree to remove the pain, the agony and grief of separation from Lord Ram that Bharat and other subjects of Ayodhya were suffering from by conveying the good news of the Lord to them at Ayodhya (at the time of the Lord's return from exile). (4).

Glory to you! When you saw the beloved Lord of Sita (i.e. Lord Ram) on the throne of Ayodhya (crowned as its emperor), you had danced in ecstasy and extreme joy. Even as Lord Ram looked magnificent and glorious after being crowned the king of Ayodhya and adorned its throne, you should also reside in the Ayodhya of this Tulsidas' mind and thoughts forever! (5).

(28)

जयति वात-संजात, विख्यातविक्रम, बृहद्बाहु, बलबिपुल, बालधिबिसाला ।  
जातरुपाचलाकारविग्रह, लसल्लोम विद्युल्लता ज्वालमाला ॥1॥  
जयति बालार्क वर-वदन, पिङ्गल-नयन, कपिश-कर्कश-जटाजूटधारी ।  
विकट भृकुटी, वज्र दशन नख, वैरि-मदमत्त-कुंजर-पुंज-कुंजरारी ॥2॥  
जयति भीमार्जुन-व्यालसूदन-गर्वहर, धनंजय-रथ-त्राण-केतू ।  
भीष्म-द्रोण-कर्णादि-पालित, कालदृक् सुयोधन-चमू-निधन-हेतू ॥3॥  
जयति गतराजदातार, हंतार संसार-संकट, दनुज-दर्पहारी ।  
ईति अति भीति-ग्रह-प्रेत-चौरानल-व्याधिबाधा-शमन घोर मारी ॥4॥  
जयति निगमागम व्याकरण करण लिपि, काव्य कौतुक-कला-कोटि-सिंधो ।  
सामगायक, भक्त-कामदायक, वामदेव, श्रीराम-प्रिय-प्रेम-बंधो ॥5॥  
जयति धर्माशु-संदग्ध-संपाति नवपक्ष-लोचन-दिव्य-देहदाता ।  
कालकलि-पापसंताप-संकुल सदा, प्रणत तुलसीदास तात-माता ॥6॥

(28)

jayati vāta-sanjāta, vikhyātavikrama, bṛhadbāhu, balabipula, bāladhibisālā.  
jātarupācalākāravigraha, lasallōma vidyullatā jvālamālā. 1.  
jayati bālārka vara-vadana, piṅgala-nayana, kapiśa-karkaśa-jaṭājūṭadhārī.  
vikaṭa bhr̥kuṭī, vajra daśana nakha, vairi-madamatta-kunjara-punja-kunjarārī.  
2.  
jayati bhīmārjuna-vyālasūdana-garvahara, dhananājaya-ratha-trāṇa-kētū.

bhīṣma-drōṇa-karṇādi-pālita, kāladr̥ka suyōdhana-camū-nidhana-hētū. 3.  
 jayati gatarājadātāra, hantāra sansāra-saṅkaṭa, danuja-darpahārī.  
 īti ati bhīti-graha-prēta-cairānala-vyādhībādhā-śamana ghōra mārī. 4.  
 jayati nigamāgama vyākaraṇa karaṇa lipi, kāvya kautuka-kalā-kōṭi-sindhō.  
 sāmagāyaka, bhakta-kāmadāyaka, vāmadēva, śrīrāma-priya-prēma-bandhō.  
 5.  
 jayati dharmānśu-sandagdha-sampāti navapakṣa-lōcana-divya-dēhadātā.  
 kālakali-pāpasantāpa-saṅkula sadā, praṇata tulasīdāsa tāta-mātā. 6.

Verse no. 28—Oh Hanuman! Glory to you! You have been born of the Wind-God, and your renowned valour, strength and glories are famous in this world. Your arms are very large (broad, muscular, robust and strong), and your strength and might are measureless. Your tail is very long. Your body is as colossus as Mt. Sumeru as well as most radiant and full of energy. The hairs of your body are simmering like the flame of a fire, or appear to be gleaming like a glimmering garland (row) of brilliant flames. (1).

Glory to you! Your face is as beautiful as a rising sun. Your eyes have a yellow hue. Your head has a lock of matted grey hairs tied in a bun. Your eye-brows are curved (like a bow). Your teeth and nails are as hard and strong as Vajra (thunderbolt, the strong and formidable weapon of Indra). You are like a lion that single-handedly is able to disrupt a herd of wild and rogue elephants. (2).

Glory to you! You are the one who removed the pride, vanity, arrogance and ego of Arjun (who thought that he is invincible, and the best and bravest warrior), Bhimsen (that he is extremely strong)<sup>1</sup> and Garuda (the mount of Vishnu, who thought that he is very swift in speed)<sup>2</sup>. You sat on the war-standard of Arjun and protected his chariot (during the Mahabharat war)<sup>3</sup>. You are the main factor that brought about the destruction of the ferocious and formidable army of Duryodhan, which was like Kaal (death personified) for the Pandavas, and was protected by such ace warriors as Bhishma Pitamaha, Dronacharya and Karna. (3).

Glory to you! You had restored the lost kingdom (of Kishkindha) to Sugriv. You are the one who eliminates all the troubles, the tribulations, the miseries, the ordeals and the concerns pertaining to this world. You are the vanquisher of the pride, vanity, arrogance and haughtiness of the demons. You are the eliminator of and protector from of all types of calamitous events which create hurdles in the harvest, such events as excess rainfall, drought, locusts, rats, birds and attacks from enemies, as well as the six types of formidable obstacles such as premature death, great fear from uncertainties, malignant stars, ghosts, evil spirits, thief, fire, disease, plague/pestilence and other epidemics etc. (4).

Glory to you! You are the one who has written expert commentaries on the Vedas, scriptures and grammar as well as on literature. You are an ocean (a treasury) of immeasurable talents and skills. You have sung the Sam Veda, and have fulfilled the needs and desires of your devotees. You are a true personification of Lord Vamdeo (Shiva). You are the dearest and the most beloved friend and companion of Lord Sri Ram. (5).

Glory to you! You had restored (i.e. you were instrumental in restoring) the wings, the eyes and a healthy body of Sampati which had earlier been scorched by the rays of the sun<sup>4</sup>. [Sampati was a vulture and brother of Jatau who had fought valiantly with Ravana in a vain attempt to prevent him from abducting Sita, had lost his wings in the process, and had subsequently died, cradled in the arms of Lord Ram.]

You are like a parent for this Tulsidas who has taken shelter with you as he is gravely tormented and agonized and horrified by the sins and other horrors created by Kaliyug. (6).

[Note—<sup>1+3</sup>The remover of pride of Bhim and Arjun (bhīmārjuna-garvahara): During the exile period of the Pandavas, once the great, valorous and strong Bhim, who was very proud of his great strength, saw an old monkey lying in his way. The former asked the latter to move out of the way, at which the monkey asked him to lift his tail and put it aside as he was too old to move. Bhim tried all his might but the tail didn't budge. This demolished Bhim's vanity and haughtiness.

Similarly, during the Mahabarat war, Hanuman sat atop the war standard of Arjun's chariot, but the latter was unaware of it. During the Arjun-Karna duel, the arrow of Arjun pushed Karna's chariot far back but Karna's arrows could push Arjun's chariot only a fraction. In spite of that, Sri Krishna praised Karna's arrows and his expertise at archery. Arjun felt disgruntled and indignant at Krishna's partial attitude at praising the enemy (Karna). To teach Arjun a lesson and vanquish his self-righteous proud demeanour, Sri Krishna asked Hanuman to leave the chariot for sometime. The next arrow of Karna pushed Arjun's chariot miles back. Stunned and perplexed, Arjun was informed by Krishna that it was Hanuman who had made his chariot stable—the very fact that it even backed by an inch by Karna's arrow was a miracle in itself. This episode removed Arjun's sense of false pride and vanity.

<sup>2</sup>Byal-Sudan (vyālasūdāna): Vishnu's mount Garud, the eagle, was very proud of its speed. Once, Sri Krishna asked it to go and call Hanuman. When Garud reached Hanuman and ask him to accompany him, Hanuman replied, 'I will reach where Sri Krishna is before you.' Garud was surprised, and flew to where Krishna was with the greatest of speed. But when he reached there, he found Hanuman already with Krishna. This demolished Garud's Vanity of being the fastest creature in the world.

<sup>4</sup>Restorer of Sampati's eyes and wings (sarpāti navapakṣa-lōcana-divya-dēhadātā): Sampati was the younger brother of Jatau, the king of vultures. Once in childish competition, they rushed towards the sun playfully. The elder brother Jatau realised that he would be burnt, so he aborted the flight, but Sampati was arrogant and he continued with the flight. On reaching the vicinity of the sun, his wings got burnt, and he fell down on Mt. Malyawan. During the search for Sita, it was he (Sampati) who told the monkeys about her location at Lanka. By Hanuman's intercession, Sampati got back his wings and eye-sight, and attained emancipation. Hence, Hanuman has been called the restorer of Sampati's eyes and wings.]

(29)

जयति निर्भरानन्द—संदोह कपिकेसरी, केसरी—सुवन भुवनैकभर्ता ।  
 दिव्य भूम्यंजना—मंजुलाकर—मणे, भक्त—संताप—चिंतापहर्ता ।।1।।  
 जयति धर्मार्थ—कामापवर्गद विभो, ब्रह्मलोकादि—वैभव—विरागी ।  
 वचन—मानस—कर्म सत्य—धर्मव्रती, जानकीनाथ—चरणानुरागी ।।2।।  
 जयति बिहगेष—बलबुद्धि—बेगाति—मद—मथन, मनमथ—मथन, ऊर्ध्वरेता ।

महानाटक—निपुन, कोटि—कविकुल—तिलक, गानगुण—गर्व—गंधर्व—जेता ।।3।।  
जयति मंदोदरी—केश—कर्षण, विद्यमान दशकंठ भट—मुकुट मानी ।  
भूमिजा—दुःख संजात—रोषांतकृत जातना जंतु कृत जातुधानी ।।4।।  
जयति रामायण—श्रवण—संजात—रोमांच, लोचन सजल, शिथिल वाणी ।  
रामपदपद्म—मकरंद—मधुकर, पाहि, दास तुलसी शरण, शूलपाणी ।।5।।

(29)

jayati nirbharānanda-sandōha kapikēsari, kēsari-suvana bhuvanaikabhatrtā.  
divya bhūmyanjanā-manjulākara-manē, bhakta-santāpa-cintāpahatrtā. 1.  
jayati dharmārtha-kāmāpavargada vibhō, brahmalōkādī-vaibhava-virāgī.  
vacana-mānasa-karma satya-dharmavratī, jānakīnātha-caraṇānurāgī. 2.  
jayati bihagēṣa-balabud'dhi-bēgāti-mada-mathana, manamatha-mathana,  
ūdhrvarētā.  
mahānātaka-nipuna, kōṭi-kavikula-tilaka, gānaguṇa-garva-gandharva-jētā. 3.  
jayati mandōdarī-kēśa-karṣaṇa, vidyamāna daśakaṇṭha bhaṭa-mukuṭa mānī.  
bhūmijā-duḥkha sañjāta-rōṣāntakṛta jātana jantu kṛta jātudhānī. 4.  
jayati rāmāyaṇa-śravaṇa-sañjāta-rōmāñca, lōcana sajala, śithila vāṇī.  
rāmapadapaṇ-makaranda-madhukara, pāhi, dāsa tulasī śaraṇa, śūlapāṇī. 5.

Verse no. 29—Oh Hanuman! Glory to you! You are an ocean of unadulterated, wholesome and eternal bliss. You are like a lion amongst the monkeys, are the son of Kesari (Kesari also means lion), and are the only sustainer, nourisher, protector and care-taker of the world. You are a magnificent gem (i.e. a son) that has emerged (taken birth) from the mine (womb) of, and nourished by, the radiant (fertile) soil (blood) of Anjani. You always dispel the numerous concerns that torment your devotees; you eliminate all their woes, worries, sufferings, ordeals, agonies, miseries, troubles and tribulations from which they suffer. (1).

Oh Vibho (one who is omnipresent, majestic, almighty, all pervading and eternal)! Glory to you! You are a bestower of the (four fruits of) Artha (material wellbeing and prosperity), Dharma (the eclectic virtues of auspiciousness, righteousness, probity and propriety), Kaam (fulfilment of all desires) and Moksha (emancipation and salvation; liberation and deliverance). In spite of your ability to give all things desired by others, you remain a perfect renunciate yourself, being completely detached from, dispassionate towards and uninterested in any of the astoundingly magnificent charms and great objects of pleasure and comfort that are present anywhere in creation, even in the heavens called the Brahma Loka which is the best in the world. [That is, in spite of your being a metaphoric treasury of these divine treasures enumerate herein above, you remain aloof from them and un-moved by their charms.] You truly and faithfully follow the path of Dharma (righteousness, auspiciousness, scrupulousness, purity, propriety, probity and nobility). And you are a great and affectionate devotee of the holy feet of the Lord of Janki (i.e. Lord Ram). (2).

Glory to you! You had destroyed (crushed, abolished, vanquished) the great pride, vanity, arrogance and haughtiness that Garuda (mount of Vishnu) had regarding his strength, wisdom, intelligence and speed. You are eternally celibate like an innocent child, and are the one who has conquered Kamdeo (the patron God of love, passion,

desire, lust). You are an expert in creating, staging and acting in big dramas and plays (that artfully and expertly depict various events in a creature's destiny)<sup>1</sup>. You are the chief amongst the community of millions of great poets and bards, and can have victory over Gandharvas (celestial musicians) who are proud of their talent in singing. (3).

Glory to you! You are like the crown jewel among warriors. You are the one who had the courage and the valour of pulling Mandodari by her hairs in front of her husband, the most haughty and arrogant Ravana (the demon king of Lanka). Seeing the agonies, miserable condition and sorrows of Bhumiya (literally the one who took birth from the earth; here referring to Sita who was held captive in Lanka) you had become so wrathful, angry, resentful and agitated that you had punished the demons severely and scornfully like Yam (the god of death and hell) does to sinful persons (at the time of death). (4).

Glory to you! Your body is thrilled, your eyes are filled with tears of joy and affection, and your speech overflows with emotions as soon as you hear the stories of Lord Ram being narrated as it is described in the epic Ramayana. You are like a bumble-bee who is enamoured and captivated by the lure of the nectar of Lord Ram's lotus-like feet. Oh trident-holding Lord (Shiva) in the form of Hanuman! This humble servant Tulsidas has taken refuge and shelter in your holy feet; protect him; give him solace and succour. (5).

[Note—<sup>1</sup>Hanuman, the expert in composing the great 'play' (Hanuman Natak) (mahānāṭaka-nipuna): Hanuman was matchless in literature and music. Legend has it that he wrote the story of Sri Ram in great detail in a 'play' format, but finding no one worthy of it, he threw the manuscript in the ocean. Later on, its stray parts were retrieved by a Pundit called Damodar Misra and he pieced together the play called 'Hanuman-Natak' based on it.

Or else, the phrase 'mahānāṭaka-nipuna' may also mean that 'you are an expert artist who plays his designated role in the staging of great epics to absolute perfection like a skilled craftsman or artisan'. This of course refers to the stellar role that Hanuman played in the epic story of the Ramayana. Though he was an incarnation of Lord Rudra, the eleventh form of Shiva, yet no one could know about his real identity because he played his part as a monkey warrior very perfectly.]

## Rāga Sāraṅga

(30)

जाके गति है हनुमानकी ।  
ताकी पैज पूजि आई, यह रेखा कुलिस पषानकी ॥1॥  
अघटित-घटन, सुघट-बिघटन, ऐसी बिरुदावलि नहिं आनकी ।  
सुमिरत संकट-सोच-बिमोचन, मूरति मोद-निधानकी ॥2॥  
तापर सानुकूल गिरिजा, हर, लखन, राम अरु जानकी ।  
तुलसी कपिकी कृपा-बिलोकनि, खानि सकल कल्यानकी ॥3॥

(30)



jākē gati hai hanumānakī.

tākī paija pūji āī, yaha rēkhā kulisa paṣānakī. 1.

aghaṭita-ghaṭana, sughaṭa-bighaṭana, aisī birudāvali nahim ānakī.

sumirata saṅkaṭa-sōca-bimōcana, mūrati mōda-nidhānakī. 2.

tāpara sānukūla girijā, hara, laṣana, rāma aru jānakī.

tulasī kapikī kṛpā-bilōkani, khāni sakala kalyānakī. 3.

Verse no. 30—Those who solely depend on Hanuman can be reassured that all their vows, objectives, desires, aims and purpose would be fully achieved and completely fulfilled. This fact is eternal and unalterable like a line drawn by thunderbolt on stone (i.e. it can't be erased or tampered with). (1).

This is because Hanuman can make possible what is impossible, and vice-versa. No one else possesses such fame, superseding authority and power. All sorrows, agonies, miseries, troubles, tribulations, ordeals and concerns are completely erased or absolutely removed as soon as Hanuman is remembered (with devotion and faith). (2).

Oh Tulsidas! Those who are fortunate enough to have the beneficial and benevolent glance of Hanuman—who is a mine of all welfares and auspiciousness—falling upon them, such people will always have Shiva, Parvati, Laxman, Ram and Sita favourably inclined, most kind, extremely obliging and exceedingly benign towards them. (3).

### Rāga Gaurī

(31)

ताकिहै तमकि ताकी ओर को ।

जाको है सब भाँति भरोसो कपि केसरी—किसोरको ॥1॥

जन—रंजन अरिगन—गंजन मुख—भंजन खल बरजोर को ।

बेद—पुरान—प्रगट पुरुषारथ सकल—सुभट—सिरमोर को ॥2॥

उथपे—थपन, थपे उथपन पन, बिबुधबुंद बँदिछोर को ।

जलधि लाँधि दहि लंक प्रबल बल दलन निषाचर घोर को ॥3॥

जाको बालबिनोद समुझि जिय डरत दिवाकर भोरको ।

जाकी चिबुक—चोट चूरन किय रद—मद कुलिस कठोरको ॥4॥

लोकपाल अनुकूल बिलोकिबो चहत बिलोचन—कोरको ।

सदा अभय, जय, मुद—मंगलमय जो सेवक रनरोरको ॥5॥

भगत—कामतरु नाम राम परिपूरन चंद चकोरको ।

तुलसी फल चारों करतल जस गावत गई बहोरको ॥6॥

(31)

tākihai tamaki tākī ōra kō.

jākō hai saba bhāmṭi bharōsō kapi kēsari-kisōrakō. 1.

jana-ranjana arigana-ganjana mukha-bhanjana khala barajōra kō.

bēda-purāna-pragaṭa puruṣāratha sakala-subhaṭa-siramōra kō. 2.

uthapē-thapana, thapē uthapana pana, bibudhabrṇda bamḍichōra kō.

jaladhi lāmḍhi dahi laṅka prabala bala dalana nisācara ghōra kō. 3.

jākō bālabinōda samujhi jiya ḍarata divākara bhōrakō.

jākī cibuka-cōṭa cūrana kiya rada-mada kulisa kaṭhōrakō. 4.  
 lōkapāla anukūla bilōkibō cahata bilōcana-kōrakō.  
 sadā abhaya, jaya, muda-maṅgalamaya jō sēvaka ranarōrakō. 5.  
 bhagata-kāmataru nāma rāma paripūrana canda cakōrakō.  
 tulasī phala cārōm karatala jasa gāvata ga'ibahōrakō. 6.

Verse no. 31—Who can look with indignation, anger, ill-will and malice towards him who relies solely on the son of Kesari (i.e. Hanuman)? (1).

Who can compare with him (Hanuman) when it comes to making the devotees feel happy and cheerful, as well as in the destruction (elimination or conquering) of enemies, or in hitting hard on the face of the wicked and evil-mongers, and in valour, courage and bravery? (Of course, no one.) His valour, manliness, strength, courage and bravery are famous in the Vedas and Purans. Indeed, who is more exalted, lauded and honoured in the community of great warriors other than Hanuman? (2).

Who else except Hanuman can reinstate those who are dethroned forcefully and unscrupulously from their right to the throne (e.g. Sugriv, Vibhishan), or dethrone those already at the helm of affairs and are firmly established on their respective thrones and kingdoms (but have become sinful, pervert and unrighteous—e.g. Ravana, Bali etc.). Who else can determinedly liberate the Gods from Ravana's bondage, leap across the ocean to burn Lanka, as well as vanquish and crush the strength and valour of innumerable fierce demon warriors. (3).

He, whose childhood pranks (in which he has playfully swallowed the sun thinking it to be a red fruit) still inspire fear and awe in the heart of the morning sun, and whose chin had put to shame the hardness of Indra's Vajra (because it could not crush Hanuman's chin in a stand off between the two). (4).

He, whose service is eagerly sought by the Digpals (a type of semi Gods), is such that those who serve him are always fearless, conquer their enemies, get all worldly pleasures, and also attain salvation. (5).

The name of Hanuman—who constantly fixes his gaze on the face of Lord Ram even as the Chakor bird (the Indian red-legged partridge which is said to be enamoured by the moon) constantly gazes at the full moon—is like a Kalpa Tree (the all wish-fulfilling celestial tree of Gods) for his devotees. Oh Tulsidas! Those who sing the glories of Hanuman who can restore lost objects are able to have all the four fruits (which are considered as the best rewards that are obtainable by a man—viz. Artha or prosperity and wealth, Dharma or the possession of auspicious virtues and righteousness, Kaam which refers to wish fulfilment, and Moksha which implies emancipation and salvation. (6).

### Rāga Bilāvala

(32)

ऐसी तोहि न बूझिये हनुमान हठीले ।  
 साहेब कहूँ न रामसे, तोसे न उसीले ॥१॥

तेरे देखत सिंहके सिसु मेंढक लीले।  
 जानत हौं कलि तेरेऊ मन गुनगन कीले॥२॥  
 हाँक सुनत दसकंधके भये बंधन ढीले।  
 सो बल गयो किधौं भये अब गरबगहीले॥३॥  
 सेवकको परदा फटे तू समरथ सीले।  
 अधिक आपुते आपुनो सुनि मान सही ले॥४॥  
 साँसति तुलसीदासकी सुनि सुजस तुही ले।  
 तिहूँकाल तिनको भलौ जे राम रँगिले॥५॥

(32)

aisī tōhi na bījhiyē hanumāna haṭhīlē.  
 sāhēba kahūm̐ na rāmasē, tōsē na usīlē. 1.  
 tērē dēkhata sinhakē sisu mēṇḍhaka līlē.  
 jānata haur̐ kali tērē'ū mana gunagana kīlē. 2.  
 hām̐ka sunata dasakandhakē bhayē bandhana ḍhīlē.  
 sō bala gayō kidhaur̐ bhayē aba garabagahīlē. 3.  
 sēvakakō paradā phaṭē tū samaratha sīlē.  
 adhika āputē āpunō suni māna sahī lē. 4.  
 sām̐sati tulasīdāsakī suni sujasa tuhī lē.  
 tihūm̐kāla tinakō bhalau jē rāma ram̐gīlē. 5.

Verse no. 32—Oh adamant and stubborn Hanuman! ['Adamant and stubborn' are not used in any negative sense, but they intend to convey the idea that Hanuman is uncompromising, unrelenting, always eager, diligent and active in protecting his devotees, looking after their welfare, and removing their miseries and torments.]

You should not act like this. [It appears that Tulsidas is politely admonishing Hanuman for showing laxity, slackness, apathy or carelessness in protecting him (i.e. Tulsidas) though Hanuman is renowned as a protector of Lord Ram's devotees.]

There is no Lord compared to Lord Ram, and no assistant of a Lord compared to you. [Tulsidas' intension is clear here: he affectionately, courteously, jovially but politely wishes to cajole Hanuman, coax and plead with him to extend his protection to Tulsidas against his tormentors because Tulsidas is a devotee of Lord Ram, and Hanuman is committed to protect such persons.] (1).

In spite of this glory and capability of yours it is surprising and a great irony that while you are watching silently this wretched Kaliyug, in the form of a frog, is gobbling up the cub of a lion. [Here, Tulsidas compares himself with a lion's cub because Hanuman is like a lion, and Tulsidas, being a devotee or protectorate of Hanuman, is akin to a lion's cub. Tulsidas means that Kaliyug, which has no significance or power when compared to Hanuman, and is therefore compared to a frog, has had the guts, the temerity and the audacity to tease the lion's cub simply because the lion is indolent, slothful and careless about the welfare of its own cub!]

It appears that this Kaliyug has nailed (made ineffective or impotent) your famed virtues of showing love towards your devotees and your determination to protect those who have taken your refuge, along with your magnanimity, generosity, merciful nature etc. (2).

There was a day when all the joints of the ten-shouldered Ravana's body were weakened that they creaked and buckled on hearing your thunderous roar—where has that determination, valour, courage and strength (for which you are renowned) gone? Or, is it that you have become haughty or spiteful (upon me) and have lost your inherent nature of being merciful, kind, compassionate, gracious and benevolent (upon your devotees)? (3).

Today, the curtain (of self respect, honour and dignity) of your devotee is being torn apart—you must sew it (i.e. you must restore it). You must save his dignity and modesty from being lost (or trampled underfoot). Why can't you do it for you are all-able, empowered and adept in doing it! Earlier you used to treat your devotees with more respect and care than you had even for yourself, heard them and pleas, and had shown tolerance and fortitude to them (took care of them, overlooked their mischief, their flaws, weaknesses, follies and shortcomings, and extended all possible help and protection to them)—but I am aghast at your apathy and wonder what has happened to you now? (4).

Hearing the distressed pleas of Tulsidas, why don't you remove his agonies and troubles, and take the credit for it? In actual fact (whether you like it or not), the devotees of Lord Ram are assured of their welfare and happiness in all the three eras (past, present, future). [So really, I am not much bothered whether you pay attention to my pleas or not. My well-being and welfare are assured because I am a devotee of Lord Ram. I just wanted to give you a chance to get easy publicity, fame or credit for ensuring my welfare which nevertheless is certain by virtue of Ram's nature of showing compassion, forgiveness, grace, mercy and benevolence upon his devotees regardless of whether other Gods do the same or not.] (5).

(33)

समरथ सुअन समीरके, रघुबीर—पियारे ।  
 मोपर कीबी तोहि जो करि लेहि भिया रे ।।1।।  
 तेरी महिमा ते चलै चिचिनी—चिया रे ।  
 अँधियारो मेरी बार क्यों, त्रिभुवन—उजियारे ।।2।।  
 केहि करनी जन जानिकै सनमान किया रे ।  
 केहि अघ औगुन आपने कर डारि दिया रे ।।3।।  
 खाई खोंची माँगि मैं तेरो नाम लिया रे ।  
 तेरे बल, बलि, आजु लौं जग जागि जिया रे ।।4।।  
 जो तोसों होतौ फिरौं मेरो हेतु हिया रे ।  
 तौ क्यों बदन देखावतौ कहि बचन इयारे ।।5।।  
 तोसो ग्यान—निधान को सरबग्य बिया रे ।  
 हौं समुझत साई—द्रोहकी गति छार छिया रे ।।6।।  
 तेरे स्वामी राम से, स्वामिनी सिया रे ।  
 तहँ तुलसीके कौनको काको तकिया रे ।।7।।

(33)

samaratha su'ana samīrakē, raghubīra-piyārē.  
 mōpara kībī tōhi jō kari lēhi bhiyā rē. 1.  
 tērī mahimā tē calaiṁ cin̄cinī-ciṣā rē.  
 am̄dhiyārō mērī bāra kyōṁ, tribhuvana-ujjiyārē. 2.  
 kēhi karanī jana jānikai sanamāna kiṣā rē.  
 kēhi agha auguna āpanē kara ḍari diṣā rē. 3.  
 khā'ī khōṁcī mām̄gi mair̄m tērō nāma liṣā rē.  
 tērē bala, bali, āju laum̄ jaga jāgi jiṣā rē. 4.  
 jō tōsōm̄ hōtau phirauṁ mērō hētu hiṣā rē.  
 tau kyōṁ badana dēkhāvatō kahi bacana iyārē. 5.  
 tōsō gyāna-nidhāna kō sarabagya biṣā rē.  
 hauṁ samujhata sāl̄im̄-drōhakī gati chāra chiṣā rē. 6.  
 tērē svāmī rāma sē, svāminī siṣā rē.  
 taham̄ tulasīkē kaunakō kākō takiyā rē. 7.

Verse no. 33—Oh almighty son of the Wind-God (Hanuman)! Oh the beloved of Lord Ram! Oh brother, do whatever you like to do with me now. (1).

By your grace, even the seeds of the Tamarind tree can serve the purpose of metal coins and 'Asharfis' (gold coins). [That is to say that if you wish then even a useless fellow like me can be counted amongst the devotees, and thus acquire some worth.] Oh the one who lights (illuminates) all the three worlds! Why are you, then, making this world dark, gloomy, fearful and foreboding for me? (2).

Say, what was my good deed that had made you first accept me as your servant and a devoted follower and show respect me, and now what sin or crime have I committed that you have thrown me off your hands (i.e. have discarded or abandoned me)? (3).

I had always begged for food in your name, and I swear by you (i.e. I solely and truthfully rely upon you). I have lived in this world relying only on your strength and support. (4).

If I had been opposed to you due to any ill-feelings in my heart, would I have had the courage and face to say what I feel (without any fear or hesitation) as if I was a member of your own family (of devotees)? (5).

You know what is in my mind because there is no one like you in having deep insight, wisdom, and the mystical ability of being able to know the thoughts of others. I do understand that those who oppose their Lord (master) are bound to be ruined. (6).

Lord Ram is your Lord, and Sita is his divine consort. For Tulsidas there is no one besides you for support and help. Therefore, why don't you take me there (to Lord Ram and Sita)? [That is, since I solely rely upon you for the fulfillment of my wishes, I expect you to grant this wish to me that I have the good fortune to come close to Lord Ram and Sita.] (7).

(34)

अति आरत, अति स्वारथी, अति दीन—दुखारी ।  
 इनको बिलगु न मानिये, बोलहिं न बिचारी ।।1।।  
 लोक—रीति देखी सुनी, ब्याकुल नर—नारी ।  
 अति बरषे अनबरषेहुँ, देहिं दैवहिं गारी ।।2।।  
 नाकहि आये नाथसों साँसति भय भारी ।  
 कहि आयो, कीबी छमा, निज ओर निहारी ।।3।।  
 समै साँकरे सुमिरिये, समरथ हितकारी ।  
 सो सब बिधि ऊबर करै, अपराध बिसारी ।।4।।  
 बिगरी सेवककी सदा, साहेबहिं सुधारी ।  
 तुलसीपर तेरी कृपा, निरुपाधि निरारी ।।5।।

(34)

ati ārata, ati svārathī, ati dīna-dukhārī.  
 inakō bilagu na māniyē, bōlahim na bicārī. 1.  
 lōka-rīti dēkhī sunī, byākula nara-nārī.  
 ati baraṣē anabaraṣēhūṁ, dēhim daivahim gārī. 2.  
 nākahi āyē nāthasōm sāmśati bhaya bhārī.  
 kahi āyō, kibī chamā, nija ōra nihārī. 3.  
 samai sāmkarē sumiriyē, samaratha hitakārī.  
 sō saba bidhi ūbara karai, aparādha bisārī. 4.  
 bigarī sēvakakī sadā, sāhēbahim sudhārī.  
 tulasīpara tērī kṛpā, nirupādhi nirārī. 5.

Verse no. 34—Oh Hanuman! One should not mind the words of those who are distressed and in great agony, those who are very selfish, those who are most wretched and unhappy—because being emotionally and mentally upset they do not know what to say (and how to think and behave). [And therefore, they deserve forgiveness. Here Tulsidas requests Hanuman to forgive him for his demeanours and any wrong-doings that he may have done inadvertently and unwillingly. Refer stanza no. 3 below.] (1).

It is usually seen clearly in the world that people accuse Gods in case of excess or deficient rainfall (i.e. for misfortunes), but the Gods don't bother about it. (2).

Similarly, when I was aghast and fed-up with the agonies and torments caused by Kaliyug, and the fear created by this deluding world which is like a fathomless ocean, I lost my bearings and uttered angry, irresponsible and irreverent words. Now, invoking your love for you devotees, I request you to excuse me and forgive me, and ignore my childish indiscretions and rashness. (3).

When one is confronted with troubles and feels miserable, one turns towards him whom one considers as a fast and reliable friend upon whose shoulders one can weep and relieve his agonies, with whom one can share one's troubles and pains, and it is also expected that one gets full support and protection from such a friend. (4).

It has been a noble tradition that the errors and faults of a humble servant or subordinate have always been corrected, overlooked and forgiven by his master. In my case it is fortunate that you have paid special attention to me, and have shown special grace and kindness upon me. (5).

(35)

कटु कहिये गाढ़े परे, सुनि समुझि सुसाई ।  
 करहिं अनभलेउ को भलो, आपनी भलाई ।।1।।  
 समरथ सुभ जो पाइये, बीर पीर पराई ।  
 ताहि तर्कैं सब ज्यों नदी बारिधि न बुलाई ।।2।।  
 अपने अपनेको भलो, चहैं लोग लुगाई ।  
 भावै जो जेहि तेहि भजै, सुभ असुभ सगाई ।।3।।  
 बाँह बोलि दै थापिये, जो निज बरिआई ।  
 बिन सेवा सों पालिये, सेवककी नाई ।।4।।  
 चूक—चपलता मेरियै, तू बड़ो बड़ाई ।  
 हो आदरे ढीठ है, अति नीच निचाई ।।5।।  
 बंदिछोर बिरुदावली, निगमागम गाई ।  
 नीको तुलसीदासको, तेरियै निकाई ।।6।।

(35)

kaṭu kahiye gāṛhē parē, suni samujhi susā'ī.  
 karahim anabhalē'u kō bhalō, āpanī bhalā'ī. 1.  
 samaratha subha jō pā'iyē, bīra pīra parā'ī.  
 tāhi takaim saba jyōm nadī bāridhi na bulā'ī. 2.  
 apanē apanēkō bhalō, cahaim lōga lugā'ī.  
 bhāvai jō jēhi tēhi bhajai, subha asubha sagā'ī. 3.  
 bām̐ha bōli dai thāpiyē, jō nija bari'ā'ī.  
 bina sēvā sōm pāliyē, sēvakakī nā'īm. 4.  
 cūka-capalatā mēriyai, tū baṛō baṛā'ī.  
 hō ādarē ḍhīṭha hai, ati nīca nicā'ī. 5.  
 bandichōra birudāvalī, nigamāgama gā'ī.  
 nīkō tulasīdāsakō, tēriyai nikā'ī. 6.

Verse no. 35—When a servant or subordinate is under distress and troubled by problems, he is inclined to vent his feeling of grief and his sense of misery and agony by accusing his Lord for all his troubles (and the latter's failure to either prevent such happenings or to grant immunity from them, or to extend complete relief from them once they materialize). [The servant forgets that the one is obliged to accept the effects of deeds done by him, and the Lord has got nothing to do with his sufferings.]

A good Lord is one who realises the servant's mental agonies, stress and predicament, and instead of being angry, annoyed and vindictive with the latter he

does good to his servant by taking proper care of his welfare and ensuring that his sufferings end as quickly as possible and without leaving any scars on his psyche. (1).

When one's Lord is able, strong, powerful, magnanimous and benevolent to such an extent that he is always ready to help anyone in their times of need, such a gracious Lord is always sought after by people in their times of grief, distress and need like the instance of the rivers that rush towards the ocean without waiting for an invitation. [People rush un-invited towards magnanimous and compassionate Lords seeking all types of favours because, first, they are sure that they won't be rebuked, scorned at, insulted and turned away, and second, that their needs and desires would be taken care of, and that their approaching the Lord would not go in vain.] (2).

In this world every man and woman wants their own welfare and happiness, and therefore they worship that God who can help them achieve it. But for me, you (Hanuman) are the only hope, solace and succour. (3).

When you have prevailed upon someone to become your servant (a follower, a devotee or subordinate) with the assurance of giving support and protection of your arms to him, then inspite of the latter's not serving you diligently or faithfully and being a worthless burden upon you, you should still sustain him as if he were a loyal servant (because you are morally bound to do so as you have given your word of honour to him). [Being the Lord it is your moral obligation and traditional responsibility to ensure that your subjects are well tended for inspite of the fact that the latter are not worthy for such magnanimity because they might be unfaithful and lack enthusiasm in serving their Lord. This is the reason why you are so respected as you indeed do so; you do take care of your devotees and followers.] (4).

I am at fault, fickle and unsteady (in my faith and loyalty towards you), but you are senior to me, you are my Lord—therefore it is befitting to expect from you that would gladly forgive culprits (guilty, sinful, pervert, wicked, unfaithful, unscrupulous, wavering and mischievous people) like me. It is well-known that when a crooked, mean and evil person is respected, he becomes haughty and arrogant, and begins to behave meanly. [That is why you should not pay attention to my lowly and mean behaviour, and my foolish misdemeanours.] (5).

The Vedas and scriptures sing your fame as the one who liberates and provides deliverance from the shackles (of this mundane existence). This Tulsidas' welfare and happiness is now in your hands, for otherwise I am of no worth. [That is, without your kindness, grace, benevolence and mercy, I have no hope of succour and salvation from anyone or from any other source.] (6).

[Note—Though nowhere mentioned here, this verse also refers to Hanuman.]

Rāga Gaurī



मंगल—मूरति मारुत—नंदन । सकल—अमंगल—मूल—निकंदन ॥1॥  
 पवनतनय संतन—हितकारी । हृदय बिराजत अवध—बिहारी ॥2॥  
 मातु—पिता, गुरु, गनपति, सारद । सिवा—समेत संभु, सुक, नारद ॥3॥  
 चरन बंदि बिनवौं सब काहू । देहु रामपद—नेह—निबाहू ॥4॥  
 बंदौ राम—लखन—बैदेही । जे तुलसीके परम सनेही ॥5॥

(36)

maṅgala-mūraṭi māruta-nandana. sakala-amaṅgala-mūla-nikandana. 1.  
 pavanatanaya santana-hitakārī. hṛdaya birājata avadha-bihārī. 2.  
 mātu-pitā, guru, ganapati, sārada. sivā-samēta sambhu, suka, nārada. 3.  
 carana bandi binavaum̐ saba kāhū. dēhu rāmapada-nēha-nibāhū. 4.  
 bandau rāma-lakhana-baidēhī. jē tulasīkē parama sanēhī. 5.

Verse no. 36—Hanuman, the son of the Wind-God, is an embodiment of all auspiciousness and well beings. He can uproot and dispel all the faults and sins from their very root or foundation (so that they do not rear their heads again). (1).

He is the son of the Wind-God, is the one who is a great benefactor of saints, and Lord Ram always dwells in his heart. (2).

I bow my head at his feet, as well as to my parents, Guru (wise teacher), Lord Ganesh (patron God of auspiciousness), goddess Saraswati (patron goddess of learning), Lord Shiva (Rudra, whose incarnation is Hanuman) along with his consort Parvati, sage Shukdeo (the legendary parrot who recited the Bhagwat Maha Puran) and sage Narad (the celestial saint and the mental son of the creator Brahma)—I pray to all of them and ask for granting me the boon that my devotion and love for the holy feet of Lord Ram shall ever remain steady and undiminished. (3-4).

Finally, I also pay my deepest respects to Lord Ram, Laxman and Sita, the Trinity, who are the dearest and the sole Lord of Tulsidas. (5).

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## Section 2.2—Ram Charit Manas

(i) Ram Charit Manas (of Goswami Tulsidas), Canto 1, Baal Kand, Doha no. 17 along with Chaupai line no. 8 that precedes it:

महाबीर बिनवउँ हनुमाना । राम जासु जस आप बखाना ॥ १० ॥

mahābīra binava'um̐ hanumānā. rāma jāsū jasa āpa bakhānā. 10.

I pray to Hanuman who is most valiant, strong, powerful and brave, and whose glories and virtues even Lord Ram has extolled in lavish terms<sup>1</sup>. (10)

<sup>1</sup>Lord Ram had affectionately embraced Hanuman and had told him on two occasions that he would ever remain indebted to him for the selfless service that he had rendered to the Lord—apropos: Ram Charit Manas, (a) Sundar Kand, Chaupai line no. 5 that precedes Doha no. 32—to Chaupai line no. 4 that precedes Doha no. 33 when Hanuman returned from Lanka after his successful mission to locate Sita; and (b) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 62 when he had brought the medicinal herb that saved the life of Laxman in the battle-field of Lanka.

Indeed, there is no one more fortunate than Hanuman whose devotion for Lord Ram and submission at the Lord's holy feet were profound, complete and exemplary so much so that even the Lord himself had praised him repeatedly for these virtues: refer—Ram Charit Manas, Uttar Kand, Chaupai line nos. 8-9 that precede Doha no. 50.

Angad had also praised Hanuman for his great fortune that he was able to selflessly serve Lord Ram—apropos: Ram Charit Manas, Uttar Kand, Chaupai line no. 9 that precedes Doha no. 19.

Sita, the consort of Lord Ram, had affectionately addressed Hanuman as her dear son while he has called her his mother: for instance, refer to Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 9-10 that precede Doha no. 13; (ii) Chaupai line no. 2 that precedes Doha no. 14, amongst many other such verses.

Similarly, Lord Ram has too addressed Hanuman very affectionately by calling the latter his son: Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 32.

In Tulsidas' classic known as 'Kavitawali Ramayan', Lord Ram had told Laxman to behold the spectacle unfolding on the battle-field of Lanka where a ferocious war was underway, where one could see Hanuman single-handedly leading the assault and trouncing the powerful demon army: apropos—Kavitawali, Lanka Kand, verse no. 40.

Hanuman's glories are praised in Tulsidas' book of prayers called 'Vinai Patrika', verse nos. 25-36.

Hanuman was Lord Ram's favourite messenger. The Lord had deputed him on many occasions to carry his message, such as when Hanuman was given the ring to be carried to Sita with Lord Ram's message#1, when he was sent to bring the herb to revive Laxman in the battle-field#2, when he was sent by the Lord to inform Sita that he has won the war and Ravaan was killed#3, when he was deputed to Ayodhya to inform Bharat about the Lord's safe return from the forest#4.

{#1Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23.

#2Refer: Ram Charit Manas, Lanka Kand, Doha no. 55 along with Chaupai line no. 1 that follows it.

#3Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-2 that precede Doha no. 107.

#4Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 121.}

In Ram Charit Manas, Hanuman's courage, dare-devilry, valiance, strength and bravery have been repeatedly emphasized while narrating the many episodes of the war, for whenever someone was needed in times of crisis it was invariably Hanuman

who was remembered, from the first wave of assault on Lanka till the end of the war. For instance, refer to Ram Charit Manas, (a) Lanka Kand, Chaupai line nos. 1-8 that precede Doha no. 43 during the first wave of attack on the fort of Lanka; and (b) Chaupai line nos. 2-3 that precede Doha no. 84 where even the mighty Ravana, the demon king, had praised the strength of arms and valour of Hanuman.

Hanuman had a colossus frame, like a huge mountain: Refer—Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 6-8 that precede Doha no. 30.

When he roared, the females of the demon race were so terrified that they aborted: Refer—Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 28.]

सो०. प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।

जासु हृदय आगार बसहिं राम सर चाप धर ॥ १७ ॥

sōraṭhā.

pranava'um̐ pavanakumāra khala bana pāvaka gyānaghana.  
jāsu hr̥daya āgāra basahim̐ rāma sara cāpa dhara. 17.

I bow my head reverentially before the son of the wind god, i.e. Hanuman, who was like a fierce fire for the forest symbolized by evil forces and wicked creatures<sup>1</sup>, who was extremely wise, prudent and intelligent<sup>2</sup>, and in whose heart-like home dwells Lord Ram holding a bow and arrow in his hands<sup>3</sup>. (Doha no. 17)

[Note—<sup>1</sup>Just as a fire can easily destroy a forest, Hanuman can also as easily overcome and eliminate all creatures who are wild, sinful, evil and wicked.

<sup>2</sup>Hanuman is exceptionally wise, prudent and intelligent, and he ranks first amongst enlightened souls. Refer: Ram Charit Manas, Sundar Kand, Sholka line nos. 1-12 that precede Doha no. 1 in the very beginning of this Canto.

He was blessed by Sita to possess excellent virtues—refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 17.

Hanuman's glories are lauded in Vinai Patrika, verse nos. 25-36.

<sup>3</sup>Hanuman had enshrined the image of Lord Ram in his heart; the Lord is depicted as holding a bow in one hand and an arrow in the other. These arms have a symbolic meaning, for they imply that the Lord is ready to protect his devotee at all times.]

(ii) Ram Charit Manas, Canto 5, Sundar Kand, Shloka no. 3 that precedes Doha no. 1:

अतुलितबलधामं हेमशैलाभदेहं दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।

सकलगुणनिधानं वानराणामधीशं रघुपतिप्रियभक्तं वातजातं नमामि ॥ ३ ॥

atulitabaladhāmaṁ hēmaśailābhadēhaṁ danujavanakṛśānum̐  
jñānināmagraganyam.

sakalaguṇanidhānaṁ vānarāṇāmādhiśaṁ raghupatipriyabhaktaṁ vātajātaṁ  
namāmi. 3.

[This verse is dedicated to Lord Hanuman. It honours him and his glories, and is a sort of a brief but universal prayer offered to Hanuman.]

I pay my obeisance to and honour the son of the wind god (i.e. Hanuman) who is an embodiment of matchless strength and valour, who has a radiant and glowing form that resembles a huge mountain of glittering gold, who is like a raging fire that destroys a forest represented by the demons, who is the most exalted and the first in the rank of those who are highly skilled and exceptionally knowledgeable, wise, enlightened and intelligent, who is an ocean or a treasury of all the grand virtues and excellent qualities, who is the Lord of the monkeys, and who is an excellent and a favoured messenger of Lord Ram. (3)

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## Section 2.3—Hanuman Chalisa

Benefits of Hanuman Chalisa:

Hanuman Chalisa is a set of 40 poetic verses dedicated to Hanuman, the great devotee of Lord Ram. According to lore, it is believed that it was composed by Goswami Tulsidas while he was imprisoned by the Mughal emperor Akbar. When Akbar challenged Tulsidas to show the Lord to him, he replied that Ram could only be seen with true devotion. This angered the emperor and he put the poet behind bars. It is popularly believed that then Tulsidas composed the verses of ‘Hanuman Chalisa’ to seek Lord Hanuman’s protection, as a result of which an army of monkeys descended on Delhi and went berserk in the city. It is also a common belief among the Hindus that reading Hanuman Chalisa can reap several benefits.

It is so popular amongst the people that a majority of Hindus commit it to memory and would recite it easily on the go, whenever they wish to do so, without actually reading it aloud from a printed text. The verses of Hanuman Chalisa can be read by anybody at anytime of the day, irrespective of gender, caste or creed. Usually it is recited in the morning hours as a routine prayer after one takes a bath. Another popular time to recite it is in the evening during sunset hours. And finally, one can recite it at bedtime to have a peaceful sleep.

It is believed amongst Hindus that reciting Hanuman Chalisa verses would help them invoke Lord Hanuman’s blessings during critical times in life, to overcome problems and counter negative energy, and to restore peace, happiness and prosperity in life. Those who read Hanuman Chalisa with utmost dedication, faith and devotion would invite the divine protection of Lord Hanuman who removes obstacles in one’s life and clears the way for a happy, peaceful and successful life.

Such recitals have many benefits; some of them are enumerated herein below:

It is also believed that by reciting Hanuman Chalisa one can ward-off evil spirits, and reduce the negative effects of Saturn, which, according to Astrology, has a negative effect on a person if it is allowed to become dominant. Towards this end, it is advisable to recite the verses on Saturdays with due devotion and faith, because Saturn, representing a deity called 'Shani Deva' that is usually associated with negativity and evil eye, is the presiding deity of Saturday which, incidentally, is named after him.

Next, reciting of Hanuman Chalisa verses help those who are troubled by nightmares. It is also believed that a booklet with Hanuman Chalisa verses acts like a Talisman (a magical charm that has favourable effects and brings good luck), and keeping it under the pillow on one's bed would have a calming effect and automatically drive away evil spirits while the devotee sleeps.

The verses give one strength and courage and confidence to face the different challenges and problems of life head-on. Recital of Hanuman Chalisa helps one to overcome the pain and trauma of bad experiences in life, and to neutralize the negative effects of some bad deed done in the past. {But this benefit ought not to be misused in the sense that the person must sincerely regret the mistakes he or she had done in the past, and take a firm vow not to repeat such deeds again. Hanuman Chalisa is not a blank cheque that one can use to go on repeating bad deeds and then expecting exoneration from the effects of such deeds simply because Hanuman Chalisa is recited by him or her. It's meant for those who want forgiveness in the true sense, and need a means for reform, correction and redemption, and is not for those who want to use the verses as a scapegoat for misdeeds.}

Those who suffer from stress and anxiety would feel confident and relaxed, and be able to have control over themselves during adversities in life, should they read or recite the verses of Hanuman Chalisa on a regular basis.

It is believed that Lord Hanuman can prevent accidents and ensure a successful trip, which is why many people have same idols of Hanuman in their cars. And by extension, one would have a safe journey if one recites Hanuman Chalisa before the commencement of the journey.

For those seeking enlightenment, reading Hanuman Chalisa can help gain wisdom and spiritual knowledge by the blessings of Lord Hanuman.

Reciting Hanuman Chalisa helps people who have been distracted by a bad company; it helps in the reformation of those fallen prey to objectionable habits. But here again, as mentioned herein above in the context of finding a shelter or protection after one had committed some mistake or wrong deed in life, this help would come to those who are sincere about reformation, and not to those who just want to escape punishment or suffering due to the consequences that are natural to bad company. Remember: Lord Hanuman helps those who are true and sincere in their heart, for he will never condone evil, wrong doings, conceit, deceit and cunning intentions in any form or way.

Recital of Hanuman Chalisa eliminates disagreements, animosity, jealousy and friction in the society, while promoting goodwill, harmony and happiness for all. Group recitals or chanting or reading of the verses of Hanuman Chalisa brings positive energy on those who participate, bonding all by the common thread of devotion and faith for Lord Hanuman, as well as for Lord Ram who is the Lord of Hanuman and a manifested form of the Supreme Being.

Remember: Lord Hanuman himself is a great and most faithful devotee of Lord Ram, and whatever rewards Hanuman bestows upon his devotees are done by the blessings and permission of his own Lord, i.e. Lord Ram.

That said, now we shall start reading the verses of ‘Hanuman Chalisa’, and to reap its countless benefits one must have devotion and faith in Lord Hanuman, as well as trust in the subtle but powerful strength that these verses possess.

हनुमान चालीसा

दोहा

श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।  
 बरनऊँ रघुबर बिमल जसु जो दायकु फल चारि ॥ a ॥  
 बुद्धिहीन तनु जानिके सुमिरौँ पवनकुमार ।  
 बल बुद्धि बिया देहु मोहिं हरहु कलेस बिकार ॥ b ॥

hanumāna cālīsā

dōhā

śrīguru carana sarōja raja nija manu mukuru sudhāri .  
 baranaūṁ raghubara bimala jasu jō dāyaku phala cāri . a .  
 buddhihīna tanu jānikē sumiraum̐ pavanakumāra .  
 bala buddhi bidyā dēhu mōhiṁ harahu kalēsa bikāra . b .

{A ‘Doha’ is a two-line verse. It is used at the beginning and the end of a set of verses that are individually called a ‘Chaupai’. It was a standard pattern used by Goswami Tulsidas in his compositions. In the case of ‘Hanuman Chalisa’, the main text has 40 verses or Chaupais, with a Doha at the beginning and another one at the end. The first Doha is a sort of an invocation wherein the author asks his benefactors, in this case his Guru (moral preceptor) and Lord Ram (the manifested form of the Supreme Being), to seek their blessings before he starts offering his prayers to Lord Hanuman through the lines of Hanuman Chalisa.}

Doha ‘a’: Having cleansed the mirror of my heart with the holy dust taken from the feet of my teacher and moral preceptor (Guru), I begin the narration of the glories of Lord Ram who bestows or grants the four fruits or rewards for all our righteous efforts and meritorious deeds. {These four fruits are known as (i) Dharma—i.e. auspicious rewards that come with righteousness, probity, propriety, nobility of thought and conduct; (ii) Artha—i.e. economic well-being and prosperity; (iii)

Kaam—i.e. fulfillment of all desires; and (iv) Moksha—i.e. attainment of emancipation, salvation and deliverance of the soul from the cycle of transmigration.} (a)

Doha 'b': Considering myself bereft of the strength of the mind (i.e. wisdom, intelligence and erudition) and body (valour, physical strength), and realising my limitations and shortcomings, I hereby remember you (i.e. invoke you and seek your grace), oh Hanuman, and request you to kindly bless me with strength, intelligence and knowledge, and remove all the faults as well as the causes of my agonies and sufferings. (b)

चौपाई

जय हनुमान ज्ञान गुन सागर । जय कपीस तिहुँ लोक उजागर ॥ 1 ॥

राम दूत अतुलित बल धामा । अंजनिपुत्र पवनसुत नामा ॥ 2 ॥

caupāi

jaya hanumāna jñāna guna sāgara . jaya kapīsa tihum' lōka ujāgara . 1.  
rāma dūta atulita bala dhāmā . aṁjaniputra pavanāsuta nāmā . 2.

Verse nos. 1-2 – 'Glory to Hanuman and victory to him who is an ocean of knowledge and virtues. Hail the king of monkeys who illuminates the three Lokas<sup>1</sup> with his graceful presence and magnificent glories (that not only sets an example of stellar virtues and excellent qualities, but also acts as a beacon of hope and succour for one and all). (1)

Oh Lord, you are the messenger of Lord Ram, an abode of peerless strength, and a son of mother Anjani and father Pawan (the Wind-God) (2)

[Note—<sup>1</sup>The 3 Lokas—They are the Swarga-loka or heaven, the Bhu-loka or terrestrial world, and the Patal-loka or the subterranean world.]

महाबीर बिक्रम बजरंगी । कुमति निवार सुमति के संगी ॥ 3 ॥

कंचन बरन बिराज सुबेसा । कानन कुंडल कुंचित केसा ॥ 4 ॥

mahābīra bikrama bajaraṅgī . kumati nivāra sumati kē saṅgī . 3.  
kaṁcana barana birāja subēsā . kānana kuṁḍala kuṁcita kēsā . 4.

Verse nos. 3-4 - Oh Hanuman ! You are very brave, most courageous and strong as the Vajra (a weapon of Indra, the king of gods; the thunderbolt). You dispel ignorance, and are a helper and friend of those who have correct wisdom, righteous thoughts, refined intellect and un-corrupt mind (sumati). (3)

Your countenance glows like gold, and your clothing is gorgeous. You wear earrings in your ears, and have curly-hairs on your head. (4)

हाथ बज्र औ ध्वजा बिराजै । काँधे मूँज जनेऊ साजै ॥ 5 ॥

संकर सुवन केसरीनंदन । तेज प्रताप महा जग बंदन ॥ 6 ॥

hātha bajra au dhvajā birājai . kām̐dhē mūm̐ja janēū sājai . 5.

saṁkara suvana kēsarīnaṁdana . tēja pratāpa mahā jaga baṁdana . 6.

Verse nos. 5-6 - You carry in your hands a mace as strong as the Vajra, and a saffron coloured flag (symbolising victory and glory). A sacred thread is draped around your shoulders<sup>1</sup>. (5)

You are the incarnation of Lord Shiva, and a son of Kesari. You are worshipped, honoured and propitiated by the world for your great virtues and qualities, for your spiritual radiance and glories, for your valour and fame, (as well as for your ability to give protection to one and all, and for the many other rewards that you grant to those who adore and respect you). (6)

[Note—The mace represents power, strength and valour. The flag represents victory and the conquest of all that is evil, as well as makes you a flag-bearer of Lord Ram's glories and fame. The sacred thread symbolises your adherence to the vows of celibacy, purity in life, and adherence to the principles of Dharma (righteousness, auspiciousness, probity, propriety, noble thoughts and conducts).]

विद्यावान गुनी अति चातुर । राम काज करिबे को आतुर ॥ 7 ॥

प्रभु चरित्र सुनिबे को रसिया । राम लखन सीता मन बसिया ॥ 8 ॥

vidyāvāna gunī ati cātura . rāma kāja karibē kō ātura . 7.

prabhu caritra sunibē kō rasiyā . rāma lakhana sītā mana basiyā . 8.

Verse nos. 7-8 - You are learned, a repository of knowledge, and blessed with enlightenment, making you wise, clever, deft, intelligent, prudent, sagacious and erudite. You are always eager to do Lord Ram's work<sup>1</sup>. (7)

You are very fond of listening to the magnificent stories pertaining to the life and times of Lord Ram. {It's a reference to the story of the Ramayana that describe the glories of the Lord.} You are so loved by the Lord that you find a permanent abode in the hearts of Lord Ram, Laxman (his brother), and Sita (the Lord's consort)<sup>2</sup>. (8)

[Note—<sup>1</sup>Lord Ram's work includes welfare of the world, control over evil, protection of the Lord's devotees, and establishing and ensuring implementation of the laws of Dharma. In the context of the story of the Ramayana, it refers to carrying out all the orders of Lord Ram and fulfilling the Lord's wishes, irrespective of what they are.

To wit, you are so dear and close to Lord Ram and Sita that they love you like their own son. And likewise, Laxman too loves you as his own brother. You are very dear to all the three of them; you have the privilege of being their favourite and preferred one.]



सूक्ष्म रूप धरि सियहिं दिखावा । बिकट रूप धरि लंक जरावा ॥ 9 ॥

भीम रूप धरि असुर सँहारे । रामचंद्र के काज सँवारे ॥ 10 ॥

sūkṣma rūpa dhari siyahim dikhāvā . bikaṭa rūpa dhari laṁka jarāvā . 9.

bhīma rūpa dhari asura samhārē . rāmacandra kē kāja samvārē . 10.

Verse nos. 9-10 - Having assumed a tiny form, you met Sita and comforted her (when she was held captive in the royal garden of Lanka by the demon king Ravana)<sup>1</sup>, whereas you had assumed a colossal and fearsome form at the time of burning Lanka (and reducing it to ashes)<sup>2</sup>. (9).

You had slayed the evil demons by assuming a fierce form, and had thus successfully accomplished the mission of Lord Ram (to find Sita and to eliminate the scourge of the cruel demons from the world)<sup>3</sup>. (10).

[Note—<sup>1</sup>This episode is described in Tulsidas' epic narration of the story of the Ramayana in 'Ram Charit Manas', in its Sundar Kand, (i) Chaupai line no. 1 that precedes Doha no. 4, (ii) Chaupai line no. 6 that precedes Doha no. 9—to Chaupai line no. 1 that precedes Doha no. 9, (iii) Chaupai line no. 12 that precedes Doha no. 12—to Chaupai line no. 1 that precedes Doha no. 17, and (iv) Doha no. 26—to Doha no. 27.

<sup>2</sup>Refer to: 'Ram Charit Manas', Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 26.

<sup>3</sup>Refer to: 'Ram Charit Manas', (a) Sundar Kand, Chaupai line nos. 4-7 that precede Doha no. 30; Chaupai line nos. 5-8 that precede Doha no. 32; (b) Lanka Kand, Chaupai line nos. 1-4 that precede Doha no. 51; Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84; Chaupai line nos. 1-8 and Chanda line nos. 1-4 that precede Doha no. 95; Chanda line nos. 1-4 that precede Doha no. 103; Chanda line nos. 3-10 that precede Doha no. 113.]

लाय सजीवन लखन जियाये । श्रीरघुबीर हरषि उर लाये ॥ 11 ॥

रघुपति कीन्ही बहुत बड़ाई । तुम मम प्रिय भरतहि सम भाई ॥ 12 ॥

सहस बदन तुम्हरो जस गावैं । अस कहि श्रीपति कंठ लगावैं ॥ 13 ॥

lāya sajjivana lakhana jiyāyē . śrīraghubīra haraṣi ura lāyē . 11.

raghupati kīnhī bahuta baṛāī . tuma mama priya bharatahi sama bhāī . 12.

sahasa badana tumharō jasa gāvaim . asa kahi śrīpati kaṁṭha lagāvaim . 13.

Verse nos. 11-13 - You had saved the life of Laxman (when he fainted in the battle-field of Lanka when Ravan's brother Meghanad had shot an arrow at him) by bringing the herb called Sanjivni (i.e. the life-restoring herb; an elixir that has the potential to revive life) from the Himalayas. This event made Lord Ram so happy that he felt very

obliged to you and had affectionately embraced you for this noble deed of yours (i.e. restoring Laxman's life)<sup>1</sup>. (11).

Lord Ram had praised you a lot, saying that you were as dear to him as was his brother Bharat<sup>2</sup>. (12)

Lord Ram had expressed his great appreciation of your virtues and endorsed your glories when he said, 'Let Lord Seshnath, who has a thousand hoods (**sahasa badana**), praise you and extol your glories.' Saying so, the Lord had embraced you most affectionately. {It was a special gesture on the part of Lord Ram to show how much he respects and loves you.} (13)

[Note—<sup>1</sup>This episode is narrated in detail in Tulsidas' epic Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 2 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 56; (ii) Doha no. 61—to Chaupai line no. 3 that precedes Doha no. 62.

<sup>2</sup>Lord Ram likening Hanuman to Bharat was a way of expression of Lord's sense of gratitude and thanks to Hanuman for all that the latter had done for him. This emotion of the Lord towards Hanuman, that the Lord was very obliged to him and would remain indebted, has been explicitly mentioned in Ram Charit Manas in another context, when Hanuman had returned from Lanka with the news of Sita: refer—Sundar Kand, (i) Chaupai line no. 7 that precedes Doha no. 30; (ii) Chaupai line nos. 5-7 that precede Doha no. 32.

When Lord Ram returned to Ayodhya after victory in the War of Lanka, he had introduced all his friends from Kishkindha (i.e. the chief monkeys and bears) and Lanka (i.e. Vibhishan and other friendly demons), who had accompanied the Lord home on the airplane called 'Pushpak', to the family Guru sage Vasistha as his 'friends who were very dear to him, more than even Bharat'—refer: Ram Charit Manas, Uttar Kand, Chaupai line nos. 5-9 that precede Doha no. 8.

Why did the Lord say that they were dearer to him than was Bharat? The Lord himself explains, saying it was because they had willingly chosen to sacrifice their lives for him and his cause though they weren't obliged to do so, nor because the Lord had ever requested them to do so—refer: Ram Charit Manas, Uttar Kand, Chaupai line no. 8 that precedes Doha no. 8.]

सनकादिक ब्रह्मादि मुनीसा । नारद सारद सहित अहीसा ॥ 14 ॥

जम कुबेर दिगपाल जहाँ ते । कबि कोबिद कहि सके कहाँ ते ॥ 15 ॥

sanakādika brahmādi munīsā . nārada sārada sahita ahīsā . 14.

jama kubēra digapāla jahām̐ tē . kabi kōbida kahi sakē kahām̐ tē . 15.

Verse nos. 14-15 - When sages Sanak, Sanatan, San-Nandan and Sant Kumar (the four brothers), Brahma and other Gods, sage Narad, Goddess Saraswati (patron goddess of knowledge and speech), God Seshnath (king of serpents), Yamraj (god of death), Kuber (god's treasurer), all the Dikpals (custodians of all direction) and other wise ones are unable to describe your virtues and sing your praises, how can, then, mortal scholar or poets ever do it? {That is to say, Hanuman's glories are beyond description or narration.}<sup>1</sup> (14-15)

[Note—<sup>1</sup>Here, the poet Tulsidas also refers to himself, saying that what he is attempting to do through the lines of this prayer is just a token of his obeisance to Lord Hanuman, a humble effort on his part to offer prayer to Lord Hanuman, and no one should therefore take it otherwise and misunderstand him by thinking that Tulsidas is trying to list all of Hanuman's virtues and glories in their entirety through the hymn known as 'Hanuman Chalisa' in an attempt to establish himself as a great poet, a learned man, or someone exceptionally wise and highly enlightened on such matters that are beyond measurement and comprehension of any mortal living being. Tulsidas wishes to avoid un-called for jealousy and warranted criticism and scorn on himself by inimical elements for what is primarily a devotional exercise on his part, and nothing more.]

तुम उपकार सुग्रीवहिं कीन्हा । राम मिलाय राज पद दीन्हा ॥ 16 ॥

तुम्हरो मंत्र बिभीषन माना । लंकेस्वर भए सब जग जाना ॥ 17 ॥

tuma upakāra sugrīvahiṁ kīnhā . rāma milāya rāja pada dīnhā . 16.

tumharō maṁtra bibhīṣana mānā . laṁkēsvara bhaē saba jaga jānā . 17.

Verse nos. 16-17 - You had helped Sugriv by being instrumental in his meeting with Lord Ram and then motivating (or advising) him to befriend the Lord, because this simple action of yours had helped Sugriv get back his lost honour and be anointed as a king (of Kiskindha)<sup>1</sup>. (16)

The whole world is aware that Vibhishan accepted and followed your advice or suggestion, as a result of which, in due course of time, he came to seek refuge with Lord Ram, which in turn paved the way for his being crowned the king of Lanka<sup>2</sup>. (17)

[Note—<sup>1</sup>This episode of how Hanuman had helped Sugriv get back his kingdom by inspiring him to befriend Lord Ram is narrated in detail in Tulsidas' epic 'Ram Charit Manas', in its Kishkindha Kand, (i) Chaupai line no. 1 that precedes Doha no. 1—to Doha no. 8; (ii) Doha no. 11 along with Chaupai line nos. 1-10 that precede it.

<sup>2</sup>Similarly, Vibhishan's episode is narrated in Ram Charit Manas, (a) Sundar Kand, (i) Chaupai line no. 8 that precedes Doha no. 5—to Chaupai line no. 2 that precedes Doha no. 8; (ii) Chaupai line no. 2 that precedes Doha no. 38—to Chaupai line no. 1 that precedes Doha no. 43; (iii) Chaupai line nos. 1-4 that precede Doha no. 46; (iv) Doha no. 49 along with Chaupai line nos. 8-10 that precede it; (b) Lanka Kand, (v) Chaupai line nos. 1-7 that precede Doha no. 106.]

जुग सहस्र जोजन पर भानू । लील्यो ताहि मधुर फल जानू ॥ 18 ॥

प्रभु मुद्रिका मेलि मुख माहीं । जलधि लाँघि गये अचरज नाहीं ॥ 19 ॥

juga sahasra jōjana para bhānū . līlyō tāhi madhura phala jānū . 18.

prabhu mudrikā mēli mukha māhīṁ . jaladhi lām̐ghi gayē acaraja nāhīṁ . 19.

Verse nos. 18-19 - You had jumped towards the sun situated at a great distance of (around) two thousand Yojans<sup>1</sup> (juga sahasra jōjana) with a desire to grab and eat it, thinking it to a ripe sweet fruit dangling from the sky<sup>2</sup>. (18)

There is no wonder then that you had kept Lord Ram's signet ring in your mouth and leapt across the ocean (in search of Sita). {This is because the width of the ocean which Hanuman had leapt across in search of Sita, from its northern shore to the island of Lanka located in the middle of the ocean towards the south, is only a tiny fraction of the distance between the earth and the sun which he had so easily leapt across at the time he had wanted to grab the sun. To wit, covering the distance across the ocean from the mainland to the island of Lanka in search of Sita was nothing compared to the giant leap Hanuman had made to grab the sun situated at hundreds of thousands of miles from the earth.}<sup>3</sup>. (19)

[Note—<sup>1</sup> 1 Yojan = roughly 8 miles.

<sup>2</sup>This episode is narrated in (a) Valmiki's Ramayana, Uttar Kand, Sarga 35, verse nos. 21-30; (b) Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164-165. These two Ramayanas are included in a separate chapter that narrates the story of Hanuman—viz. his birth, his leaping at the sun and its consequences, the various boons that he was granted by different gods, and why he was later cursed by sages due to his mischievous nature during his childhood days.

<sup>3</sup>This episode of Lord Ram giving his signet ring to Hanuman\* to carry it to Sita to help her be assured that Hanuman was indeed the Lord's representative and not an imposter sent by her abductors to cheat her, and Hanuman leaping across the ocean for a hundred Yojans, which roughly means 800 miles from the northern shores of the ocean to the shores of the island of Lanka situated somewhere in the middle of the ocean#, is narrated in Ram Charit Manas, \*(a) Kishkindha Kand, (i) Chaupai line nos. 9-12 that precede Doha no. 23; (ii) Chaupai line no. 11 that precedes Doha no. 28—to Chaupai line no. 1 that precede Doha no. 29; #(b) Sundar Kand, (iii) Chaupai line no. 1 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 3; and (iv) Doha no. 12—to Doha no. 13.]

दुर्गम काज जगत के जेते । सुगम अनुग्रह तुम्हरे तेते ॥ 20 ॥

राम दुआरे तुम रखवारे । होत न आज्ञा बिनु पैसारे ॥ 21 ॥

durgama kāja jagata kē jētē . sugama anugraha tumharē tētē . 20.  
rāma duārē tuma rakhavārē . hōta na ājñā binu paisārē . 21.

Verse nos. 20-21 - Oh Hanuman, all the difficult tasks in the world are made easy by your grace, and no hurdle is insurmountable if you become favourable towards a person. (20)

You are a gatekeeper of Lord Ram, and no person can enter the Lord's court without your permission<sup>1</sup>. (21)

[Note—<sup>1</sup>This is a metaphoric way of saying that if one wants to seek refuge with Lord Ram, if one wants that the Lord grants his wishes, if one wants to have easy access to

the Lord and ensure that no worldly troubles come in his way in having devotion for the Lord, then it is Hanuman who would help him fulfil his desires. Hanuman makes it easy for a person to succeed in attaining nearness with Lord Ram, and he helps one to overcome all obstacles and troubles that may come in the way of a person in having devotion for the Lord.

To wit, Hanuman's grace and blessings are needed if one wants to succeed in his spiritual effort. Hanuman helps one to attain Lord Ram, the Supreme Being, and have devotion for the Lord. Hanuman's aid is necessary for a person desirous of finding liberation, deliverance, emancipation and salvation in this mortal world.]

सब सुख लहै तुम्हारी सरना । तुम रच्छक काहू को डर ना ॥ 22 ॥

आपन तेज संहारो आपै । तीनों लोक हाँक तैं काँपै ॥ 23 ॥

saba sukha lahai tumhārī saranā . tuma racchaka kāhū kō ḍara nā . 22.

āpana tēja saṁhārō āpai . tīnōṁ lōka hāmka tēm kām̐pai . 23.

Verse nos. 22-23 – All kinds of happiness and comforts are available to someone who takes refuge in your feet. This being the case, what is there to fear for; why would one be afraid of anything or anyone if one has taken shelter with you and has got your blessings (because then the person is assured of unconditional protection and fearlessness from all the quarters). (22)

Only you can exercise control over your dynamic powers and stupendous might, because no one else has the courage and the strength to challenge you or put a leash on you, as all the three divisions of the world<sup>1</sup> tremble when you roar. {To wit, no one can dare to stand before you and challenge you—such is your might! The mere sound of your angry roar, grunt, growl, snort, howl, or a shrill war-cry, or for that matter even the snapping of your fingers that sound like the clap of thunder, sends a chill down the spine of the mightiest and the bravest in the world, and they scamper for cover, cowering here and there to hide themselves from your sight out of fear.} (23)

[Note—<sup>1</sup>The three divisions of the world are the following: the heaven, the earth, and the nether world or the subterranean world.]

भूत पिसाच निकट नहिं आवै । महाबीर जब नाम सुनावै ॥ 24 ॥

नासै रोग हरै सब पीरा । जपत निरंतर हनुमत बीरा ॥ 25 ॥

bhūta pisāca nikaṭa nahim āvai . mahābīra jaba nāma sunāvai . 24.

nāsai rōga harai saba pīrā . japata niraṁtara hanumata bīrā . 25.

Verse nos. 24-25 - Ghosts and evil spirits don't come near when the name of Hanuman is uttered<sup>1</sup>. (24)

All ailments disappear and all pains decline if the name of brave Hanuman is chanted or repeated regularly by a devotee<sup>2</sup>. (25)

[Note—<sup>1</sup>In this context, refer to verse nos. 22-23 herein above where we have already read that by taking shelter with Hanuman, and seeking his protection and grace, one would easily vanquish all kinds of fears. This obviously includes fear from ghosts, evil spirits and all kinds of negative forces in this world that torment a person.

A similar idea is expressed in another of Tulsidas' hymn dedicated to Lord Hanuman, known as 'Bajrang Baan', in its verse nos. 23, 33-34.

<sup>2</sup>This is because faithfully repeating Lord Hanuman's name continuously is like remembering him at all times and silently requesting him to come forward to help the devotee who is under great stress and is facing a difficult time, and therefore he seeks Hanuman's blessings and gracious intervention. Sure enough then, Hanuman can't deny it to his devotee, he can't neglect his duties and obligations, and therefore he would go all out to help him.]

संकट तैं हनुमान छुड़ावै । मन क्रम बचन ध्यान जो लावै ॥ 26 ॥

सब पर राम तपस्वी राजा । तिन के काज सकल तुम साजा ॥ 27 ॥

samkṛta tēṁ hanumāna chuṛāvai . mana krama bacana dhyāna jō lāvai . 26.  
saba para rāma tapasvī rājā . tina kē kāja sakala tuma sājā . 27.

Verse nos. 26-27 - Hanuman frees from all troubles and torments those who meditate upon him with full devotion of mind, heart and words (i.e. sincerely, faithfully and with devotion). (26)

Lord Ram is the sovereign of the whole world, but at the same time he is an ascetic par-excellence. Oh Hanuman, it is you who manage all the tasks for him; it is you who ensures that all the endeavours of the Lord are successful, and it is you who bring to fruition the wishes of the Lord. {And this also includes the work of Lord Ram's devotees, because the Lord always wants that his dear devotees always remain happy and contented.} (27)

और मनोरथ जो कोई लावै । सोई अमित जीवन फल पावै ॥ 28 ॥

चारों जुग परताप तुम्हारा । है परसिद्ध जगत उजियारा ॥ 29 ॥

aura manōratha jō kōi lāvai . sōi amita jīvana phala pāvai . 28.  
cārōṁ juga paratāpa tumhārā . hai parasiddha jagata ujiyārā . 29.

Verse nos. 28-29 - Oh Hanuman! You fulfil all the wishes of those who approach you with any desire. {Such desires are broadly of two kinds—viz. worldly and spiritual. Whatever is the devotee's desire, you would fulfil it.}

Not only this, as a bonus you grant them devotion for Lord Ram (which in turn has its own rewards). (28)

Your fame and glory has shone at all times, and your greatness remains well-known and well-recognised in all the four Yugs, virtually illuminating all the four phases of existence<sup>1</sup>. (20)

[Note—<sup>1</sup>The four ‘Yugs’ are Sata Yuga (the Vedic age when fire sacrifices were prevalent and different facets of Nature were worshipped in the form of different deities); the Treta Yuga (i.e. the age when Lord Ram manifested himself and the epic War of Lanka was fought); the Dwapar Yuga (i.e. the third era when Lord Krishna was born and the epic Mahabharat war was fought), and the present era is known as Kali Yuga.

The ‘four phases of existence’ also refer to the four states of consciousness—viz. the waking or Jagrat state; the dreaming or Swapna state; the deep sleep or Sushupta state; and the blissful state or the Turiya state of consciousness. In the context of Hanuman, it means that he is so erudite, enlightened, wise and spiritually attained that he can dwell in all the four states of consciousness simultaneously. To wit, he may appear to be outwardly involved in doing worldly deeds, but internally he may be deeply involved in meditation, so much so that one level of his being would not interfere with the other state of his being. He would appear to be seeing everything around him with eyes wide open, but he would be so deeply engrossed in meditation that he would not be aware of what physical things he had actually seen; his subtle mind and sub-conscious won’t register the sights of the gross world though he would respond in a natural way to the environment around him. He would go about the routine affairs of life in a natural way like any other person, and react to circumstances also in a natural way, but internally he would remain uninvolved, detached, dispassionate and neutral to everything.

Hanuman’s presence in all the four Yugs or eras of time also implies that he is always available to his devotees irrespective of time, circumstance and phase of life.]

साधु संत के तुम रखवारे । असुर निकंदन राम दुलारे ॥ 30 ॥

अष्ट सिद्धि नौ निधि के दाता । अस बर दीन जानकी माता ॥ 31 ॥

sādhū saṁta kē tuma rakhavārē . asura nikaṁdana rāma dulārē . 30.

aṣṭa siddhi nau nidhi kē dātā . asa bara dīna jānakī mātā . 31.

Verse nos. 30-31 - You are the protector of sages, saints and other pious souls (“sādhū saṁta”; i.e. those who have a pure heart). You are the destroyer of demons, and most beloved of Lord Ram. (30)

Mother Sita had granted you a boon that you would be able to give your devotees eight types of Siddhis (special powers)<sup>1</sup> and nine types of Nidhis (rare treasures of special importance).

{The Siddhis and Nidhis refer to the special authority, powers, skills and abilities as well as treasures or assets that one possesses. They represent exceptional achievements and successes in life—such as, inter alia, in the fields of fame, reputation, prosperity, wealth, acquisitions, skills, valour, gallantry, wisdom, knowledge, enlightenment, authority, sway over others, and all other blessings that sets a person apart from others.}

[Note—<sup>1</sup>The eight Siddhis are the following special powers: (i) Anima (ability to become miniature, microscopic in form ), (ii) Garima (ability to become heavy; to have gravity and dignity; to be a heavy-weight in any field, to be dignified and have gravity, to have special qualities that give one’s ideas and words a great amount of

importance and weight; to have stature, dignity, decorum, gravity and significance), (iii) Mahima (to become colossus, which translates into one having great fame and reputation; to have majesty, glory and fame; to be honoured and acknowledged for one's achievements, wisdom, erudition, knowledge and skills; to become huge like a mountain, thereby standing out and being unique or special in a crowd), (iv) Laghima (to become weightless; it is the grand virtue of being simple and humble inspite of being great, powerful and authoritative; it is to have simplicity and humility despite possessing grandeur, majesty, power, authority and magnificence), (v) Praapti (success in all endeavours; spectacular achievements; ability to get what one wishes to have), (vi) Prakamya (to have valour, ardour, strength, powers, prowess, potential and punch leading to triumph, glory and majesty; to be able to perform stupendous deeds that defy imagination), (vii) Ishatwa (power to rule over others; to have god-like supernatural powers and abilities), and (viii) Vashitwa (to be able to control and subdue others, and exert influence on them so much so that they become obedient and subservient, ready to do the bidding of the person who has this mystical authority).

The word Siddhi refers to various esoteric and powerful spiritual, supernatural, mystical and occult powers and spiritual achievements that an aspirant acquires as a result of certain religious practices, carrying out some mystical rituals, or observance of strict codes as prescribed in ancient texts. Such magnificent spiritual or mystical supernatural powers are not normally available to an ordinary creature, and therefore those who have them are highly respected and sought after in society. The different Siddhis are exceptional supernatural powers and mystical abilities that one acquires.

The Siddhis are the mystical powers, the moral authority and spiritual empowerment that a person possesses due to his religious practices such as doing Yoga or meditation, Dhyan or contemplation, Tapa or observing penances and austerities, Daan or giving away charity, Dam or practicing self-restraint, Dharma or following the tenets of righteousness, auspiciousness, probity and probity etc. Acquisition of Siddhi is natural when one succeeds in his spiritual practices and they bring immense acclaim and authority in their wake even as a diligent, honest, intelligent and hard-working man acquires fame and prosperity in this world.

The term 'Siddhi' has a wider ramification as it also incorporates accomplishments of various kinds in diverse fields besides the spiritual, mystical and occult. For instance, acquisition of expert skills as an accomplished musician, an artist, a singer, an archer, a military strategist, an orator, a doctor, an engineer, a writer, a philosopher, a teacher, etc.—all of them can be said to have Siddhi in their respective field of activity and vocation. Therefore, rare achievement of any kind in any specialised field is to acquire Siddhi or expertise or acumen in that field.

The attainment of Siddhi literally means to obtain success in one's endeavours, to be skilled in one's trade, to be an expert in any field. In the context of Yoga and spiritual practices, it refers to the achievement of certain mystical and super-natural powers. A man who is not wise thinks that by acquiring some or the other Siddhi he would be liberated and delivered from his worldly fetters. But he is deluded in this thinking. Instead of reaching his actual spiritual goal of finding 'true' Mukti—or 'real' freedom from the bondage of the body and the world which comes with realizing the Truth known as the 'self' and the pure conscious Atma that is eternally free, he would be bogged down and trapped by following this or that method in his hurry to obtain some kind of Siddhi in the fallacious hope that these Siddhis would help him find Mukti. They do not; instead of liberating him they trap him further. When he attains Siddhis or when he acquires some sort of mystical and super-natural powers, he is usually filled with a sense of pride and achievement. There are



good chances that he would boast of his prowess and powers, strutting around haughtily displaying them, and expecting honours and acclaim. Indeed, his wishes would be fulfilled because he would be crowded by favour seekers and those who need his intervention to solve their worldly problems, but in the bargain he loses his spiritual peace and attainments. Public advertisement of spiritual achievements would undermine his quest for spiritual upliftment and liberation; it would rob his soul of its yearning for peace, tranquility and serenity. Company of the world would distract him from his chosen path. Therefore, acquisition of various Siddhis by a man who is not sure of his goal in life would be similar to acquisition of material wealth by a greedy man who becomes so obsessed by it that he forgets everything else and his selfishness and greed increase exponentially instead of abetting in the least. He is also like a man who has acquired scriptural knowledge only with the intention of gaining worldly fame and as a means of livelihood, who wishes to milk this knowledge for pecuniary gains—for in the process his spirit is demeaned, denigrated and demoted.

Such persons can never hope to find spiritual welfare and upliftment. They can never hope to reach their final spiritual goal of finding Mukti. They are so foolish they have frittered away the golden chance of using Yoga as an instrument to achieve spiritual freedom and deliverance by bargaining its achievements such as acquisition of Siddhis to get worldly benefits.

<sup>2</sup>The nine types of Nidhis are the special assets of rarity that a person possesses. These nine Nidhis may be spiritual or worldly; they may be tangible or intangible. They are obtained as a reward for living an honourable life based on the principles of Dharma (righteousness, probity, propriety and good conduct and thoughts). In brief they are the following:-

Spiritual assets—according to saint Tulsidas' epic Ram Charit Manas, Aranya Kand, Doha 35-36, they are—(i) communion with saints and pious people where the Lord's glories are being sung, (ii) serving one's teacher and elders, (ii) praising the Lord's glories and doing Kirtan and Bhajan which are community singing of the Lord's glories, (iv) repeating the divine Mantras or holy words of the Lord, i.e. doing Japa, (v) having such virtues as 'Dam' or tolerance, patience, fortitude and resilience, 'Sheel' or good and righteous demeanors, 'Virati' or being renunciate and detached from deeds and to be dispassionate towards the world, 'Sam' or equanimity, looking everything as Brahm, having a non-dual approach of or view of the world, 'Santosh' or contentedness, and 'Sarat' or simplicity and humility, (vi) having no deceit, conceit and falsehoods, (vii) not finding faults with others and criticising them unnecessarily, (viii) to have firm reliance and faith in the Lord, and (ix) not to feel dejected, depressed, despaired, inferior, lowly and condemned under any adverse circumstances, because the great and merciful Lord is always with them.

Worldly assets—such as gold, silver, diamond, gems such as ruby, sapphire and emerald etc.; kith and kin such as sons, wife, pets and livestock, homestead and farmland, name, fame and majesty etc. These worldly assets are at the micro level what the Gods possess at the macro level and kept in the custody of Kuber who is the treasurer of Gods.

Celestial assets of the Gods—these are represented by the precious gems stored in the treasury of Kuber, the treasurer of Gods. They are known as Padma, Mahapadma, Makar, Kachap, Mukund, Nandak, Neel, Shankha, and Kharba. These terms were also used in ancient mathematics to measure quantity such as units, hundreds, thousands, millions, billions and trillions in modern language.

According to another version, the nine Nidhis are the various special virtues or qualities or attributes that one possesses, and which make him special amongst others. They are the following—(i) Buddhi—intelligence and the power to discriminate, to think sharply, quickly, logically, rationally, deeply and analytically. (ii) Bal—strength, vigour and power of the body and of the mind as well as of the spirit. (iii) Yasha—fame, good reputation and name; majesty and renown. (iv) Dhairya—to have courage, fortitude, resilience, ability to hold on in the face of greatest adversity, misfortune and opposition. (v) Nirbhayataa—fearlessness, courage, bravery and an indomitable spirit. (vi) Aarogyataa—to be freed from diseases and illnesses, both mental as well as bodily. (vii) Ajaadyataa—the opposite of Jadataa; to be free from the negative trait of inertia, lethargy, depression, stagnation, lack of drive, initiative and will power. (viii) Vaakya-patutaa—to be an expert orator; speaking skills, eloquence, diplomacy, and wise and intelligent choice of the spoken word. (ix) Bhakti—to have steady and robust devotion, loyalty, dedication and conviction for one's chosen deity and faith. This quality, of course, comes under the category of spiritual assets also.

Other variations include the following qualities in this list of Nidhis because they are like an asset for a man which stand him in good stead in his life— (i) Sham—having self restraint and control; having peace, tranquility, serenity and quietness; being able to suppress desires, yearnings and natural instincts and impulses. (ii) Dam—tolerance, forbearance, fortitude. (iii) Upriti—renunciation, detachment, dispassion, indifference and non-involvement. (iv) Titksha—endurance, patience, fortitude, sufferance, equanimity. (v) Samadhan—the ability to find a solution, an answer to even the most vexing problem; lack of confusion or doubts; clarity of thoughts and conception. (vi) Shraddha—having faith, belief, conviction, reverence and devotion. (vii) Sakhya—friendship and the ability to co-exist with even one's adversary. (viii) Daya—kindness, compassion, graciousness. (ix) Atma Bodha—self-realisation and being enlightened about the Atma, the pure consciousness, that resides inside one's inner self as his soul, as his spirit.

Sometimes, the last Nidhi of Atma Bodh is replaced with 'Seva' or the natural habit of serving others selflessly.]

राम रसायन तुम्हरे पासा । सदा रहो रघुपति के दासा ॥ 32 ॥

तुम्हरे भजन राम को पावै । जनम जनम के दुख बिसरावै ॥ 33 ॥

rāma rasāyana tumharē pāsā . sadā rahō raghupati kē dāsā . 32.

tumharē bhajana rāma kō pāvai . janama janama kē dukha bisarāvai . 33.

Verse nos. 32-33 - You have the exotic and esoteric mystical potion named after Lord Ram. {It is a divine formula that takes care of all the spiritual and worldly needs of a devotee. And what is that formula? It is Lord Ram's holy name. It is a magical potion that is a panacea for all the needs of a devotee, whether related to his spiritual welfare or his worldly well-being. It is a one-window solution for all the devotee needs in his life.}

{And how did you get access to this magical formula? It is because—} You have been an ardent and faithful servant (i.e. devotee) of Lord Ram since time immemorial. {Since you know Lord Ram's divine nature more than anyone else,

since you have experienced the Lord's divinity, holiness, supremacy and greatness more closely than anyone else, and since the Lord trusts you more than anyone else, it is but natural, and expected as well, that you would have the key to this secret formula.} <sup>1</sup> (32)

By having devotion for you, by chanting your name and meditating upon it, one can reach Lord Ram very conveniently and easily (because you will hand-hold the devotee and lead him up to the Lord by removing all obstacles in the path, and literally opening the gate to the Lord's palace for the favourite devotee). This would put an end to the torments of the person from which he or she may have been suffering since many births. {To wit, the devotee would get eternal peace and bliss for his or her soul. When the person attains Lord Ram, it means the soul finds liberation and deliverance from this gross mortal world and its problems; the soul gets eternal peace and happiness. This translates into salvation and emancipation of the devotee.} (33)

[Note—<sup>1</sup> Suppose there is a great Emperor, and an employee of this Emperor has been with him and serving him most faithfully and loyally for a very-very long time. It is obvious that the Emperor would begin to trust this man, rely upon him, and make him his personal attendant, guard, aide and assistant so much so that this favourite attendant would be handling all the matters of the Emperor. He would be entrusted with the keys of the Emperor's private chambers in the palace, as well as would be trusted with the keys of the personal treasury of the Emperor more than any other servant in the royal household or any one of the courtiers.

If anyone wants to meet the Emperor urgently, such as in an emergency, it is this favourite attendant who would facilitate it more than anyone else in the royal court. He would have direct access to the Emperor, and the Emperor would listen to him more personally and more attentively than anyone else. This favourite attendant would know all the habits of his lord and what pleases him. So in case someone wants to know what to do to gain favour with the Emperor, this favourite attendant would be the go-to person to seek advice.

The idea here is that likewise Hanuman is a favourite of Lord Ram, and therefore he is the right soul to help the devotee to reach the Lord. Hanuman knows what to do and how to please Lord Ram, and he can even put a favourable opinion to the Lord with respect to the devotee, which in turn would be a hint for the Lord that Hanuman favours this person, and therefore the latter must be taken special care of.

Hanuman knows the secret spiritual formula that would grant a person eternal peace, happiness and bliss, as well as liberation, deliverance, emancipation and salvation for the soul. And that formula is the holy name of Lord Ram. It is like a magical potion, a secret chemical, an exotic formula or a wonderful medicine with immense mystical powers that acts as a single remedy for all the ills that torment a creature in this mortal world.

These verses are dedicated to Lord Hanuman, and therefore they glorify, laud and extol his greatness and uniqueness as a favourite devotee of Lord Ram who has had the privilege of being close to the Lord and being specially blessed by him with his grace, which in turn empowered Hanuman with stupendous mystical powers and supernatural abilities that are a rarely possessed by anyone else in this world.]

अंत काल रघुबर पुर जाई । जहाँ जन्म हरिभक्त कहाई ॥ 34 ॥

और देवता चित न धरई । हनुमत सेई सब सुख करई ॥ 35 ॥

am̐ta kāla raghubara pura jāi . jahām̐ janma haribhakta kahāi . 34.  
aura dēvatā citta na dharai . hanumata sēi sarba sukha karai . 35.

Verse nos. 34-35 - Such a man (who is devoted to you and becomes fortunate to receive your blessings, which in turn rewards him with the grace and benevolence of Lord Ram; who follows your example and advice to become an ardent devotee of Lord Ram, which in turn rewards him with the fruits of liberation from the shackles of this mortal world of delusions and deliverance from its torments) goes to the abode of Lord Ram at the end of his life (i.e. he finds emancipation and salvation for his soul; he goes to the heaven and finds eternal peace and bliss).

In case he takes a birth again in this mortal world due to the cumulative effects of his past deeds or desires left unfulfilled in his past life, he would nevertheless become a great devotee of Lord Ram in his new life, and consequentially attain fame and get respect in this world because the people naturally show great respect to a devout and pious person. (34)

After becoming aware of your glories, oh Hanuman, a devotee does not have the need to seek refuge with any other God, because all that he desires are fulfilled by serving you alone. {So therefore, why would he go and knock at the door of other gods when you are there to take care of him with dignity and self-respect, without his having to beg, cringe and kneel down like a slave in order to get his desires fulfilled?} (35)

संकट कटै मिटै सब पीरा ॥ जो सुमिरै हनुमत बलबीरा ॥ 36 ॥

जै जै जै हनुमान गोसाई । कृपा करहु गुरु देव की नाई ॥ 37 ॥

sam̐kaṭa kaṭai miṭai saba pīrā . jō sumirai hanumata balabīrā . 36.  
jai jai jai hanumāna gōsāim̐ . kṛpā karahu guru dēva kī nāim̐ . 37.

Verse nos. 36-37 - If one remembers Hanuman, who is very powerful and able, invokes his grace, and seeks his blessings, then (it is certain that) all the troubles and difficulties that one faces in one's life are eliminated, and all his pains are vanished. (36)

Oh Lord Hanuman (hanumāna gōsāim̐) ! Glory to You ! Glory to You !! Glory to You !!! (jai jai jai) Have mercy and show your benevolence on me as a teacher would have on his loyal and devoted disciple. (37)

जो सत बार पाठ कर कोई । छूटहि बंदि महा सुख होई ॥ 38 ॥

जो यह पढ़ै हनुमान चलीसा । होय सिद्धि साखी गौरीसा ॥ 39 ॥

तुलसीदास सदा हरि चेरा । कीजै नाथ हृदय मँह डेरा ॥ 40 ॥

jō sata bāra pāṭha kara kōi . chūṭahi baṁdi mahā sukha hōi . 38.  
jō yaha paṛhai hanumāna calīsā . hōya siddhi sākhī gaurīsā . 39.

tulasīdāsa sadā hari cērā . kijai nātha hr̥daya mam̐ha dērā . 40.

Verse nos. 38-40 - Those who recite these verses (of Hanuman Chalisa) one hundred times, are liberated from all (worldly) bondages and attain great joy and happiness. (38)

Lord Shiva is witness to the fact that those who read (or recite) these verses, they shall attain mystical powers, and will be able to fulfil all their desires (worldly and spiritual). (39)

Tulsidas says: ‘Oh Lord Hanuman ! Considering Tulsidas as a faithful devotee of Lord Ram, please grace him by permanently dwelling in his heart (as this is my earnest prayer to you).<sup>1</sup>’ (40)

[Note—<sup>1</sup>Tulsidas has shown how wise he was by underlining the fact that he is a faithful devotee of Lord Ram when he makes his request to Hanuman to dwell in his heart—because Tulsidas is certain Hanuman can’t refuse this request as he always obliges devotees of Lord Ram!]

दोहा

पवनतनय संकट हरन मंगल मूरति रूप । 1 ।

राम लखन सीता सहित हृदय बसहु सुर भूप ॥ 2 ॥

dōhā

pavanatanaya saṁkaṭa harana maṁgala mūrati rūpa . 1

rāma lakhana sītā sahita hr̥daya basahu sura bhūpa . 2.

Doha—‘Oh Hanuman, son of the Wind God (pavanatanaya) ! You are a dispeller of all kinds of troubles, problems and distresses of your devotees (saṁkaṭa harana), and you are a manifested form of Auspiciousness itself (maṁgala mūrati rūpa). (1)

Oh King amongst the Gods (sura bhūpa)! Please be kind to reside in my (Tulsidas’) heart along with Lord Ram, Laxman and Sita; this is my most humble and honest request to you.’ (2)

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## Section 2.4—Hanuman Bahuk

Note : In order to preserve the integrity of the original verses, as well as to help the reader to navigate through the main text of ‘Hanuman Bahuk’ in a systematic manner and in an authentic way, a line by line English rendering of the verses is being done here, with clarification or additional notes in brackets.

The verses of 'Hanuman Bahuk' are hymns dedicated to Lord Hanuman, and they extol and enumerate his magnificent virtues, glories and divinity. It ought to be remembered here that Hanuman was not a 'monkey' in the usual sense of the word, but a manifestation of Lord Shiva who had assumed this form to be with Lord Ram, who himself was a manifestation of the Supreme Being and the revered Lord of Shiva, and serve him personally in an incognito form. Lord Ram also loved Hanuman dearly, more than anyone else. Hanuman has pledged that he would take care of and protect devotees of Lord Ram. So therefore, if one worships Lord Hanuman and offers prayers to him, albeit by reading the verses of Hanuman Bahuk as these verses would remind the worshipper of the greatness and divinity of Hanuman, it would be highly rewarding and fulfilling for the devotee concerned.

As the title of this hymn suggest, it was composed by the great saint-poet Goswami Tulsidas when he had developed an unexplained pain in both his arms that defied all treatment. Tulsidas had developed this severe pain in his arms around 1664 Hindu Samvat (corresponding to 1607 a.d.), and he prayed to Lord Hanuman to give him relief from it. The verses of 'Hanuman Bahuk' are a result of this affliction. The verses are sincere prayer to Hanuman to invoke his grace and blessings, and they proved to be a boon for mankind as they would serve as a 'prayer book' especially dedicated to Lord Hanuman. The hymns of 'Hanuman Bahuk' contain 44 verses in Avadhi dialect, the common man's language of the region of Ayodhya, the capital city of the kingdom of Lord Ram who was the patron Lord God of both Hanuman and Tulsidas.

The devotion and faith of Tulsidas come out shining through the verses of Hanuman Bahuk. As we read the verses we would discover an underlying emotion of frustration and pain from which Tulsidas was suffering at that time because of the severity of the pain in his arms, and often his frustration, desperation and distress made him literally angry at himself for his physical condition so much so that he sometimes wondered why Hanuman was keeping quiet and letting him suffer inspite of being well aware that Tulsidas was a faithful and devoted servant of Lord Ram, who is also the Lord of Hanuman, and the latter had vowed to take care of the Lord's devotees against all odds. Tulsidas wonders why Hanuman is not doing anything for him (refer to verse nos. 15-17, and 20-39 etc. for instance). So therefore, like any other person under great physical pain, Tulsidas seems to be sometimes annoyed, angry and dismayed in what he says in these verses, for sometimes he is addressing Lord Hanuman in a language that highly praises his greatness, powers, authority and glories as well as his merciful, kind and compassionate nature, while at other times it seems Tulsidas is raising his eyebrows to express his frustration and annoyance with Hanuman and questioning the latter's stance of stubbornly neglecting him, and at other time he is addressing himself to express his own grief and frustration with his condition with no hope of reprieve.

And a desperate man is least bothered about formalities and the niceties of etiquette, grammar, punctuation, language, etc, for he would frankly say what is there in his tormented mind. Keeping these points in view, the tone and tenor of the language of the verses of 'Hanuman Bahuk' would be easy to understand. Tulsidas' faith and devotion are apparent for he seeks help from no one else except from Hanuman, as both he and Hanuman are devotees of the same Lord Ram.

It is believed that reading 'Hanuman Bahuk' with faith and devotion helps one to find succour and freedom particularly from physical and mental ailments of the body, such as diseases and pains of all denominations, as well as psychological and

emotional issues that torment a person. In addition to this basic benefit, one is also able to overcome different obstacles and challenges in one's life, because once Lord Hanuman becomes benevolent towards the devotee and shows his mercy to the person by blessing him or her with his grace, the rewards are not limited to one or two issues, but they become multidimensional and multifarious, covering a wide spectrum of problems from which the devotee suffers in this world.

Since Hanuman was a great and favourite devotee of Lord Ram, who was a manifested form of the Supreme Being, it follows that when Hanuman favours someone, then Lord Ram too would favour that person. Further, since Hanuman epitomised the virtues of devotion, faith and submission to Lord Ram, Hanuman's devotees also learn to follow his example and develop faith, devotion and submission to the Lord, which in turn would have its own rewards for the devotee, and it would be like a bonus or a boon for him as he had not particularly expected it. One obvious benefit is that a devotee finds freedom from all sorts of fears, worries and anxieties in life because he now relies on Lord God and puts himself in the Lord's care.

That said, now let us begin our reading of the verses of 'Hanuman Bahuk' as follows herein below:-

॥ अथ श्रीमद्गोस्वामीतुलसीदासकृत हनुमानबाहुक ॥

छप्पय

सिंधु तरन, सिय-सोच हरन, रबि बाल बरन तनु ।

भुज बिसाल, मूरति कराल कालहु को काल जनु ॥ a

गहन-दहन-निरदहन लंक निःसंक, बंक-भुव ।

जातुधान-बलवान मान-मद-दवन पवनसुव ॥ b

कह तुलसिदास सेवत सुलभ सेवक हित सन्तत निकट ।

गुन गनत, नमत, सुमिरत जपत समन सकल-संकट-विकट ॥ C ॥ १॥

.. atha śrīmadgōsvāmītulasīdāsakṛta hanumānabāhuka ..

chappaya

siṁdhu tarana, siya-sōca harana, rabi bāla barana tanu .

bhuja bisāla, mūrati karāla kālahu kō kāla janu . a.

gahana-dahana-niradahana laṁka niḥsaṁka, baṁka-bhuva .

jātudhāna-balavāna māna-mada-davana pavanasuva . b.

kaha tulasidāsa sēvata sulabha sēvaka hita santata nikaṭa .

guna ganata, namata, sumirata japata samana sakala-saṁkaṭa-vikaṭa . c. 1..

{In this composition, called 'Hanuman Bahuk', the saint-poet Tulsidas has used a variety of systems for composing classical Hindi poetry, such as 'Chappaya' (verse nos. 1-2), 'Jhulnaa' (verse no. 3), 'Ghanakshari' (verse nos. 4-15, 20-35, 37-44), and

‘Sawaiya’ (verse nos. 16-19, 36). This shows his skills as a poet and a master of the language and its grammatical needs, while the selection of words and the manner of the composition as well as the depth of its meaning and devotion show his erudition and sagacity as a scholar and devotee par excellence.}

Verse no. 1 - He whose complexion is like the glow of the sun at dawn (*rabi bāla barana tanu*), who crossed the ocean (*siṁdhu tarana*) to quell or remove the sorrows of Sita (Lord Ram’s wife who was held captive in Lanka by the demon king Ravana; “*siya-sōca harana*”), who has long and muscular arms (symbolising his strength, power and valour, as well as his outreach, his ability to reach out to his devotees no matter how far they might be; “*bhuja bisāla*”), and whose form (at the time he confronted the demons) was so furious, fearsome and awe-inspiring (*mūraṭi karāla*) that he appeared to be a personified form of ‘death’ that could annihilate the god of death himself (*kālahu kō kāla janu*)—i.e. Hanuman is so brave, bold, valiant and ferocious that even ‘death’ is afraid of him. [a]

Without having any fear or qualms, Hanuman had boldly burnt Lanka, a city that was (so strong and powerfully protected by the demon race that it was) deemed to be invincible and immune to any kind of invasion and destruction in this world (*gahana-dahana-niradahana laṁka niḥsaṁka*). In the process, the son of the Wind-God (*pavanasuva*) had vanquished the pride, haughtiness and arrogance (*māna-mada-davana*) of the mighty demons (*jātudhāna-balavāna*) who had menacing faces with cocked eyebrows (*baṁka-bhuva*) (that would send chill down the spine of the bravest of warriors). [b]

Tulsidas says that the Lord (Hanuman) is easily accessible or available to his devotees who serve him faithfully (*kaha tulasidāsa sēvata sulabha*). He is always ready to protect and look after the well-being of his devotees (*sēvaka hita*), and he is always with them whenever they need his help (*santata nikaṭa*). He can vanquish all the greatest of troubles of his devotees (*samana sakala-saṁkaṭa-vikaṭa*) if they honour him by enumerating his countless his glories (*guna ganata*), by bowing and submitting themselves before him (*namata*), and by remembering him and muttering his holy name (*sumirata japata*) to seek his protection and blessings. [c] (Verse no. 1)

स्वर्न-सैल-संकास कोटि-रवि तरुन तेज घन ।

उर विसाल भुज दण्ड चण्ड नख-वज्रतन ॥ a

पिंग नयन, भृकुटी कराल रसना दसनानन ।

कपिस केस करकस लंगूर, खल-दल-बल-भानन ॥ b

कह तुलसिदास बस जासु उर मारुतसुत मूरति विकट ।

संताप पाप तेहि पुरुष पहि सपनेहुँ नहि आवत निकट ॥ c ॥ २ ॥

svarna-saila-saṁkāsa kōṭi-ravi taruna tēja ghana .

ura visāla bhuja daṇḍa caṇḍa nakha-vajratana . a.

piṁga nayana, bhr̥kuṭi karāla rasanā dasanānana .



kapisa kēsa karakasa laṁgūra, khala-dala-bala-bhānana . b.

kaha tulasidāsa basa jāsu ura mārutasuta mūrati vikaṭa .  
saṁtāpa pāpa tēhi puruṣa pahi sapanēhum̐ nahim̐ āvata nikaṭa . c. 2..

Verse no. 2 – His body is huge and glowing like Mt. Sumeru (which is said to be golden in colour) (svarna-saila-saṁkāsa), has brilliant and dazzling radiance like countless mid-day suns (kōṭi-ravi taruna tēja ghana), has a broad chest (representing a magnanimous and generous heart—“ura visāla”), has extremely strong arms (to protect his devotees and conquer the evil-ones—“bhuja daṇḍa caṇḍa”), and has nails that have the ferocity of the thunderbolt (nakha-vajratana). [a]

His eyes are yellow in hue (piṁga nayana,); his eye-brows, tongue, teeth and face are ferocious (bhr̥kuṭī karāla rasanā dasanānana). He is the Lord of the ferocious monkeys, and his hairs are brown-colored like that of the monkey race (kapisa kēsa karakasa laṁgūra\*), and his long tail is as strong as a whiplash that can vanquish the strength of enemies and rascals (laṁgūra\* khala-dala-bala-bhānana). [b]

Tulsidas says that (kaha tulasidāsa) those people in whose heart such a fearful image of Hanuman, the son of the Wind-God, is enthroned (basa jāsu ura mārutasuta mūrati vikaṭa)—such devotees are free from sorrows and fear of the consequences of sins even in their dreams (i.e. sorrows and sins are afraid to torment those in whose heart such an image of Hanuman dwells; they are free from worries and live a happy life) (saṁtāpa pāpa tēhi puruṣa pahi sapanēhum̐ nahim̐ āvata nikaṭa). [c] (2)

[Note—\*The word “laṁgūra” (pronounced ‘Langur or Langoor’) refers to monkeys that have long, sturdy tails. It is believed that Hanuman belonged to this family of the monkey race.]

झूलना

पञ्चमुख-छःमुख भृगु मुख्य भट असुर सुर, सर्व सरि समर समरत्थ सूरु ।

बांकुरो बीर बिरुदैत बिरुदावली, बेद बंदी बदत पैजपूरु ॥ a

जासु गुनगाथ रघुनाथ कह जासुबल, बिपुल जल भरित जग जलधि झूरु ।

दुवन दल दमन को कौन तुलसीस है, पवन को पूत रजपूत रुरु ॥ b ॥ ३ ॥

jhūlanā

pañcamukha-chaṣmukha bhr̥gu mukhya bhaṭa asura sura, sarva sari samara samarattha sūrō .

bāṁkurō bīra birudaita birudāvalī, bēda baṁdī badata paijapūrō . a.

jāsu gunagātha raghunātha kaha jāsubala, bipula jala bharita jaga jaladhi jhūrō .

duvana dala damana kō kauna tulasīsa hai, pavana kō pūta rajapūta rurō . b.  
3..

Verse no. 3 – {This verse recounts the unique power, valiance and gallantry of Hanuman that enables him to overcome and defeat even the greatest of challenges and opponents in this world if they dare to stand in his way to challenge and oppose his might.}

Hanuman has the unique ability and possesses the necessary strength, power, prowess, valour, gallantry, courage and the fearlessness (**samarattha sūrō**) (possessed by no one else) that enables him to cross the river representing a battle-field (**sarva sari samara**) where great and powerful warriors such as Shiva (**pañcamukha**), Kartikeya (**chaḥmukha**) and Parashuram (**bhrgu**), as well as the mighty demons and the gods (**asura sura**) are opposing him in a battle as commanders-in-chief of great armies (**mukhya bhaṭa**). [To wit, Hanuman can easily overpower and subdue even great warriors as the ones listed here. All of them are virtually invincible, and wield immense powers and authority in the battle-field, but they are no match for Hanuman when it comes to strength, power, gallantry, valiance and valour. Hanuman can fight and defeat them single-handed.]

Vedas glorify him when they emphatically assert that he is a clever and resolute warrior who possesses great fame and reputation (**bāṁkurō bīra birudaita birudāvalī, bēda bāṁdī badata paijapūrō**). [a]

Even Lord Ram himself spoke of Hanuman's qualities and liberally praised him (**jāsu gunagātha raghunātha kaha**). An ocean full of water symbolising worldly troubles dries up (**bipula jala bharita jaga jaladhi jhūrō**) due to fear of his (Hanuman's) might and valour (**jāsubala**). [To wit, the devotee of Hanuman has nothing to fear from worldly troubles as they dare not trouble him for fear of inviting Hanuman's ire.]

Tulsidas says: 'Who would have killed the ferocious demons (of Lanka) had it not been for the gallant warrior Prince of Tulsidas (a reference to Hanuman to whom Tulsidas is offering this hymn—"duvana dala damana kō kauna tulasīsa hai")?' Tulsidas asserts that it is sure that one else could have done it except the son of the Wind-God, who is also the brave and valiant Prince of Tulsidas (**pavana kō pūta rajapūta rurō**). [b] (3)

घनाक्षरी

भानुसौं पढ़न हनुमान गए भानुमन, अनुमानि सिसु केलि कियो फेर फारसो ।

पाछिले पगनि गम गगन मगन मन, क्रम को न भ्रम कपि बालक बिहार सो ॥ a

कौतुक बिलोकि लोकपाल हरिहर विधि, लोचननि चकाचौंधी चित्तनि खबार सो।

बल कैंधो बीर रस धीरज कै, साहस कै, तुलसी सरीर धरे सबनि सार सो ॥ b ॥ ४॥

ghanākṣarī

bhānusōm paṛhana hanumāna gaē bhānumana, anumāni sisu kēli kiyō phēra phārasō .

pāchilē pagani gama gagana magana mana, krama kō na bhrama kapi bālaka bihāra sō . a.

kautuka bilōki lōkapāla harihara vidhi, lōcanani cakācaumdhī cittani khabāra sō.

bala kaimdhō bīra rasa dhīraja kai, sāhasa kai, tulasī sarīra dharē sabani sāra sō . b. 4..

Verse no. 4 – For the purpose of his education, Hanuman once went to the Sun-God, but the latter tried to excuse himself from this task. [This is because the Sun-God thought that Hanuman was merely a child who had come to jest with him, for in his age rarely would a child be much interested in being educated in the profound knowledge of the scriptures which needed rapt attention and concentration of mind, maturity of intellect and thought, as well as steadfastness of purpose. So the Sun-God tried to deflect Hanuman by saying that he was always on the move, and teaching can't be done without the teacher and the student sitting quietly, facing each other. It is not at all possible if the teacher is constantly on the move as was the case with the Sun-God who moved continuously across the path of the sky on his chariot.] (bhānusōm paṛhana hanumāna gaē bhānumana, anumāni sisu kēli kiyo phēra phārasō)

[But the Sun-God had underestimated Hanuman's resolve to become educated and wise; the latter had the grit to face the greatest of adversities with a firmness of spirit in order to imbibe knowledge at all costs, and become learned. The Sun-God could not judge Hanuman's firm determination to be educated in the scriptures and grow up with wisdom and knowledge as one of his greatest assets. So therefore, Hanuman agreed to the Sun-God's condition to (a) face him while he is being taught, and (b) to move constantly in front of the chariot of the Sun-God while knowledge is being given to him.]

Hence, Hanuman cheerfully walked backwards across the sky in front of the Sun's chariot, all the while facing the Sun (his teacher) (pāchilē pagani gama gagana) so that the imparting of knowledge was not hindered by the Sun's movement, nor a moment was wasted in the process. Hanuman was very happy in his heart that his teacher had agreed to impart exclusive knowledge to him. So much deeply engrossed was he in imbibing knowledge and focusing on what his teacher was teaching him that he was not distracted by anything, nor was he concerned about time or place, or of the difficulties that lay on the way. (magana mana, krama kō na bhrama kapi bālaka bihāra sō) [a]

This was a miracle-of-sorts and a magical feat that stunned even Indra (the king of gods), the Lokpals (the custodians of the world; the chief gods), as well as the Trinity Gods such as Vishnu (the protector and sustainer of the world), Shiva (the Lord who brings about the conclusion of this creation) and Brahma (the creator) so much that their minds were benumbed and they were left speechless (when they observed Hanuman effortless walking backwards, keeping pace with the movement of the Sun's chariot, and all the while steadily focused on what the Sun-God taught him, and never missing even a single bit of knowledge that was being imparted to him; he never frowned nor asked his teacher to repeat what was taught; he never stumbled on the path nor faltered in acquisition of knowledge).

[To wit, these great gods were astounded at this development, for at that time Hanuman was merely a child. So they began thinking: 'What we see now is a harbinger of what is to come when this prodigious child grows up to become an adult. In all likelihood, he would be one of his own kind, and like no one else in creation. If

he determines to do something, there would be no stopping him. He would fear none, overcome all obstacles to reach his destination, and would surpass all living creatures in the field of knowledge, wisdom, intelligence, erudition and sagacity. This child would one day perform stupendous deeds that would make us hold our breaths and leave us speechless. Glory to him!'] (kautuka bilōki lōkapāla harihara vidhi, lōcanani cakācaumdhī cittani khabāra sō)

Tulsidas says that all of them (i.e. the gods who watched Hanuman walking backwards in front of the Sun's chariot) wondered if Hanuman was a personified form of the glorious virtues of strength, courage, valour, bravery, gallantry, forbearance, resilience, steadfastness, perseverance— all combined into one personality known as 'Hanuman' (bala kaimdhō bīra rasa dhīraja kai, sāhasa kai, tulasī sarīra dharē sabani sāra sō). '[b] (4)

भारत में पारथ के रथ केथू कपिराज, गाज्यो सुनि कुरुराज दल हल बल भो ।  
कह्यो द्रोण भीषम समीर सुत महाबीर, बीर-रस-बारि-निधि जाको बल जल भो ॥ a  
बानर सुभाय बाल केलि भूमि भानु लागि, फलंग फलंग हूतें घाटि नभ तल भो ।  
नाई-नाई-माथ जोरि-जोरि हाथ जोधा जो हैं, हनुमान देखे जगजीवन को फल भो ॥ b ॥ ५॥

bhārata mēm pāratha kē ratha kēthū kaporāja, gājyō suni kururāja dala hala bala bhō .  
kahyō drōna bhīṣama samīra suta mahābīra, bīra-rasa-bāri-nidhi jākō bala jala bhō . a.

bānara subhāya bāla kēli bhūmi bhānu lāgi, phalamṅga phalāmṅga hūtēm ghāṭi nabha tala bhō .  
nāi-nāi-mātha jōri-jōri hātha jōdhā jō haim, hanumāna dēkhē jagajivana kō phala bhō . b. 5..

Verse no. 5 – In the epic war of Mahabharat (fought between the Pandavas and the Kauravs, their cousins), Hanuman, the king of the monkeys (kaporāja), roared atop the war-standard of Arjun's chariot, hearing which, there was turmoil in the army of the Kurus (led by Duryodhan, who was the opponent of Arjun, the leader of the Pandavas, in the battle-field of Kurushetra where the epic war was fought). (bhārata mēm pāratha kē ratha kēthū kaporāja, gājyō suni kururāja dala hala bala bhō).

When this roar was heard by their teacher Dronacharya and the elderly leader Bhishmapitamaha, they said in unison (kahyō drōna bhīṣama) that this tumultuous roar was that of Hanuman, the most gallant and exemplarily brave son of the Wind-God (samīra suta mahābīra), whose valour and gallantry were legendary and have personified in the form of the 'water of the ocean of war', as it were. (bīra-rasa-bāri-nidhi jākō bala jala bhō).

[In the battle-field, the only qualities that matter are valour, gallantry, bravery, courage, strength, resilience, grit, steadfastness, determination, dare-devilry, powers and stamina, and the skills to manoeuvre and overcome one's enemy and outwit him every time. Like the ocean that is unforgiving and uncompromising, the battle-field too spares none; it is a ruthless place and not a place for the meek. Like the ocean that soars high and howls with a doomsday roar in order to drown one and all when it gets

angry, sparing none, the battle-field too is unsparing, unrelenting and without mercy in its goriness and horrors. In this ‘ocean’ representing ‘war’, only the brave and gallant dare to step in, and survive its tumultuous events. Hanuman is a fit and competent warrior to enter such a testing field. He is at once a personified form of all the qualities needed by one to enter a battle-field and emerge victorious from it.] [a]

Dronacharya and Bhishmapitamaha said further: ‘Hanuman, like any other young monkey kid who frolics around and jumps here and there playfully (*bānara subhāya bāla kēli*), had made a giant leap from the earth to the sun (to gobble it up, thinking it to be a red fruit in the sky) (*phalamṅga*), and in this process he had measured the great distance in a single step<sup>1</sup>. (*bhūmi bhānu lāgi, phalamṅga phalāmṅga hūtēm ghāṭi nabha tala bhō*).’

All the great warriors who heard about this stupendous deed of Hanuman were left speechless; they stood dazed and amazed, joining their palms in reverence and bowing their heads to pay their respect to the great soul (i.e. Hanuman) who had performed such a miraculous deed even as an infant, and who was so much lauded by even their own leaders (i.e. Dronacharya and Bhishmapitamaha) (*nāi-nāi-mātha jōri-jōri hātha jōdhā jō haiṁ*). All those warriors who watched Hanuman felt that they were extremely blessed to have him in their midst, and be able to see his divine self from so close quarters. (*hanumāna dēkhē jagajīvana kō phala bhō*). [b] (5)

[Note—<sup>1</sup>This incident is narrated in: (a) Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164—165; (b) Valmiki’s Ramayan, Uttar Kand, Sarga 35, verse nos. 23-29.]

गो-पद पयोधि करि, होलिका ज्यों लाई लंक, निपट निःसंक पर पुर गल बल भो ।  
द्रोण सो पहार लियो ख्याल ही उखारि कर, कंदुक ज्यों कपि खेल बेल कैसो फल भो ॥ a  
संकट समाज असमंजस भो राम राज, काज जुग पूगनि को करतल पल भो ।  
साहसी समत्थ तुलसी को नाई जा की बाँह, लोक पाल पालन को फिर थिर थल भो ॥ b ॥  
६॥

*gō-pada payōdhi kari, hōlikā jyōm lāi laṅka, nipaṭa niḥsaṅka para pura gala bala bhō .*  
*drōṇa sō pahāra liyō khyāla hī ukhāri kara, kaṁduka jyōm kapi khēla bēla kaisō phala bhō . a.*

*saṅkaṭa samāja asamaṁjasa bhō rāma rāja, kāja juga pūgani kō karatala pala bhō .*  
*sāhasī samattha tulasī kō nāi jā kī bāmha, lōka pāla pālana kō phira thira thala bhō . b. 6..*

Verse no. 6 – Ridiculing and challenging the might and depth of the formidable ocean by deeming it to be as inconsequential and shallow as a narrow groove dug in the soil by a cow's hooves (i.e. making it appear so small and shallow like the depression made in soft soil by a cow’s hooves that can be easily stepped across) (*gō-pada payōdhi kari*), he (Hanuman) had effortlessly crossed it to reach Lanka (the capital city of the demons). Once there, he had fearlessly burnt to ashes the well-protected and famed city of Lanka that was regarded as impregnable and invincible, causing a

mighty turmoil and unleashing havoc in it. (hōlikā jyōm lāi laṁka nipaṭa niḥsaṁka para pura gala bala bhō).

He had playfully lifted the heavy mountain called Dronachal as if it was the rounded fruit of the 'Bel-Tree' that is usually used by children to play with like one plays with a ball (drōna sō pahāra liyō khyāla hī ukhāri kara, kaṁduka jyōm kapi khēla bēla kaisō phala bhō). {The botanical name of the 'Bel Tree' is 'Aegle Marmelos Correa'; in common English it is known as the 'wood apple tree'.} [a]

The grave problem in the camp of Lord Ram (the fainting episode of Laxman on being shot by Meghnad's deadly arrow) was instantly solved by the result of his valour and courage (saṁkaṭa samāja asamaṁjasa bhō rāma rāja, kāja juga pūgani kō karatala pala bhō)<sup>1</sup>.

Tulsidas says his Lord is very brave and courageous, and he has restored the God's to their abodes by the strength of his arms. [The Gods had been earlier dislodged from heaven by the demon king Ravana.]<sup>2</sup> (sāhasī samattha tulasī kō nāi jā kī bāmha, lōka pāla pālana kō phira thira thala bhō) [b] (6)

[Note—<sup>1</sup>This incident is narrated in Tulsidas' epic 'Ram Charit Manas', Lanka Kand, Chaupai line no. 2 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 56; Chaupai line nos. 7-8 that precede Doha no. 58; and Sortha no. 61—to Chaupai line no. 3 that precedes Doha no. 62.

<sup>2</sup>Ruthlessness of Ravana and the tyranny he had unleashed has been narrated in 'Ram Charit Manas', Baal Kand, Chaupai line no. 5 that precedes Doha no. 181—to Sortha no. 183.]

कमठ की पीठि जाके गोडनि की गाड़ें मानो, नाप के भाजन भरि जल निधि जल भो ।  
जातुधान दावन परावन को दुर्ग भयो, महा मीन बास तिमि तोमनि को थल भो ॥ a  
कुम्भकरन रावन पयोद नाद ईधन को, तुलसी प्रताप जाको प्रबल अनल भो ।  
भीषम कहत मेरे अनुमान हनुमान, सारिखो त्रिकाल न त्रिलोक महाबल भो ॥ b ॥ ७॥

kamaṭha kī pīṭhi jākē gōḍani kī gāraaim mānō, nāpa kē bhājana bhari jala nidhi jala bhō .  
jātudhāna dāvana parāvana kō durga bhayō, mahā mīna bāsa timi tōmani kō thala bhō . a.

kumbhakarana rāvana payōda nāda idhana kō, tulasī pratāpa jākō prabala anala bhō .  
bhīṣama kahata mērē anumāna hanumāna, sārīkhō trikāla na trilōka mahābala bhō . b. 7..

Verse no. 7 – The grooves marked on the back of the legendary tortoise appeared to be created by the pressure of Hanuman's heels or toes, and were meant to trounce the pride of the ocean by filling these grooves with its water in order to measure the volume of water that is present in the ocean. (kamaṭha kī pīṭhi jākē gōḍani kī gāraaim mānō, nāpa kē bhājana bhari jala nidhi jala bhō).

[The ocean was very proud of its depth and its status as the greatest reservoir of water on earth. The shallow hollows that are present on the back of a tortoise's shell are said to be made by the pressure of Hanuman's toes or heels as he pressed his foot down at the time of launching himself across the width of the ocean in order to reach the island of Lanka located somewhere in the middle of the ocean. The water of the ocean gushed in to fill these hollowed out places on the tortoise's shell, thereby drying up the ocean and making the island of Lanka pop-up on the surface of the ocean due to low water level.]

The demons of Lanka had rushed to hide themselves in that ocean that got collected in the tortoise's grooves at the time of their destruction by Hanuman during the epic War of Lanka (jātudhāna dāvana parāvana kō durga bhayō). These grooves were also abodes of huge fish of every denomination. (mahā mīna bāsa timi tōmani kō thala bhō). [a]

Tulsidas says that Hanuman's legendary valour and gallantry was the symbolic fire that was ignited to consume the fuel represented by the demon warriors such as Ravana, Kumbhakarana and Meghnad, the three chief demon warriors of the demon race that inhabited Lanka. (kumbhakarana rāvana payōda nāda idhana kō, tulasī pratāpa jākō prabala anala bhō).

{Referring to Bhismapitamaha who has been mentioned in the previous verse no. 6 herein above where he has lauded Hanuman and his glories—} Tulsidas says that even Bhismapitamaha has extolled Hanuman's valour and gallantry when he asserted that in his opinion there has never been anyone as strong, powerful, gallant and brave as Hanuman in any of the three worlds<sup>1</sup> or in any one of the three eras<sup>2</sup> (bhīṣama kahata mērē anumāna hanumāna, sārīkhō trikāla na trilōka mahābala bhō). [b] (7)

[Note—<sup>1</sup>The three worlds are the heaven, the earth, and the nether world.

<sup>2</sup>The three eras are the past, the present and the future.]

दूत राम राय को सपूत पूत पौनको तू, अंजनी को नन्दन प्रताप भूरि भानु सो ।  
सीय-सोच-समन, दुरित दोष दमन, सरन आये अवन लखन प्रिय प्राण सो ॥ a  
दसमुख दुसह दरिद्र दरिबे को भयो, प्रकट तिलोक ओक तुलसी निधान सो ।  
ज्ञान गुनवान बलवान सेवा सावधान, साहेब सुजान उर आनु हनुमान सो ॥ b ॥ ८ ॥

dūta rāma rāya kō sapūta pūta paunakō tū, amjanī kō nandana pratāpa bhūri  
bhānu sō .  
sīya-sōca-samana, durita dōṣa damana, sarana āyē avana lakhana priya prāṇa  
sō . a.

dasamukha dusaha daridra daribē kō bhayō, prakāṣa tilōka ōka tulasī nidhāna  
sō .  
jñāna gunavāna balavāna sēvā sāvadhāna, sāhēba sujāna ura ānu hanumāna  
sō . b. 8..

Verse no. 8 – Hanuman is a worthy and trusted messenger of Lord Ram (dūta rāma rāya kō)<sup>1</sup>, a meritorious son of the Wind-God (sapūta pūta paunakō tū), a giver of happiness to his mother Anjani Devi (aṁjanī kō nandana), and his glories, potentials, brilliance and radiance are like innumerable suns assembled together in his single person (pratāpa bhūri bhānu sō).

He is the dispeller of Sita's sorrows (sīya-sōca-samana)<sup>2</sup>, the destroyer of sins and evil qualities (durita dōṣa damana), giver of solace and succour to refuge-seekers (sarana āyē avana), and is dear to Laxman like his own life (i.e. Laxman loved Hanuman as dearly as he would love his own self—“lakhana priya prāṇa sō”)<sup>3</sup>. [a]

Tulsidas says that Hanuman is a great liberator from the horrors and torments unleashed in all the three worlds by a symbolic ten-headed demon king Ravana in the form of poverty and deprivation (dasamukha dusaha daridra daribē kō bhayō, prakāṣa tilōka ōka tulasī nidhāna sō).

This being the case, Tulsidas exhorts people: ‘Oh my fellow human beings! In order to tide over worldly difficulties and torments, you all must give a reverential place in your hearts to Hanuman who is wise, full of noble qualities, powerful and strong, and is always ready to help others who are in need (jñāna gunavāna balavāna sēvā sāvadhāna, sāhēba sujāna ura ānu hanumāna sō).’

{Tulsidas says that if a person enshrines Hanuman in his heart, i.e. becomes a devotee of Lord Hanuman, then he would have no fear from the torments and horrors of this world.} [b] (8)

[Note—<sup>1</sup>Lord Ram chose Hanuman above all other great monkeys and bears of the kingdom of Kishkindha to be his messenger and gave his signet ring to him to be carried to Sita<sup>a</sup>, sent him to inform her after the victory in the War of Lanka<sup>b</sup>, then dispatched him as his special envoy to the city of Ayodhya to inform Bharat of the Lord's arrival from Lanka<sup>c</sup>, and to emphasise that Hanuman was Lord Ram's favourite, the Lord had allowed him to remain in Ayodhya in his service after all the guests who had accompanied the Lord aboard the air-plane from the battle-field of Lanka, i.e. the monkey and demon friends of the Lord, were given a warm send-off to go back to their respective places in Kishkindha and Lanka<sup>d</sup>.

Even Jamvant, the elderly leader of the group dispatched towards Lanka, had specifically asserted the fact that Hanuman had taken a birth to serve Lord Ram<sup>e</sup>.

{Refer: Ram Charit Manas, <sup>a</sup>Kishkindha Kand, Chaupai line nos. 9-13 that precede Doha no. 23; <sup>b</sup>Lanka Kand, Chaupai line nos. 1-2 that precede Doha no. 107; <sup>c</sup>Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 121; <sup>d</sup>Uttar Kand, Doha no. 16; Doha no. 19 along with Chaupai line nos. 5-8 that precede it; <sup>e</sup>Kishkindha Kand, Chaupai line nos. 3-6 that precede Doha no. 30.}

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 5 that precedes Doha no. 13—to Chaupai line no. 4 that precedes Doha no. 16.

<sup>3</sup>During the war in Lanka, Laxman was severely wounded and knocked down unconscious when hit by an arrow shot by Meghand, the son of the demon king Ravana. At that time, Hanuman was sent by Lord Ram to bring a life-reviving herb from the northern mountains. Hanuman swiftly went there, uprooted the whole mountain because he could not recognise the particular herb that was needed, and



came back in the nick of time. When the herb was administered to Laxman, he was instantly revived. It simply means that Laxman owed his life to Hanuman, and this is why he loved Hanuman very dearly. This event is narrated in detail in Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62.]

दवन दुवन दल भुवन बिदित बल, बेद जस गावत बिबुध बंदी छोर को ।  
पाप ताप तिमिर तुहिन निघटन पटु, सेवक सरोरुह सुखद भानु भोर को ॥ a  
लोक परलोक तें बिसोक सपने न सोक, तुलसी के हिये है भरोसो एक ओर को ।  
राम को दुलारो दास बामदेव को निवास। नाम कलि कामतरु केसरी किसोर को ॥ b ॥ ९॥

davana duvana dala bhuvana bidita bala, bēda jasa gāvata bibudha baṁdī  
chōra kō .  
pāpa tāpa timira tuhina nighaṭana paṭu, sēvaka sarōruha sukhada bhānu  
bhōra kō . a.

lōka paralōka tēm bisōka sapanē na sōka, tulasī kē hiyē hai bharōsō ēka ōra  
kō .  
rāma kō dulārō dāsa bāmadēva kō nivāsa. nāma kali kāmataru kēsarī kisōra  
kō . b. 9..

Verse no. 9 – He (i.e. Hanuman), whose valour and gallantry in destroying the army of demons is legendary and famed throughout the world (davana duvana dala bhuvana bidita bala), is the one who is praised by the Vedas for liberating the Gods from the prison of the demons (bēda jasa gāvata); who else would have done it (who else was competent and brave enough to have achieved this remarkable feat given the fact that the mighty gods themselves had failed to ensure their own safety and liberty) (bibudha baṁdī chōra kō).

He is an expert in reducing (or eliminating) the darkness of sins and eliminating the frost symbolising sufferings of creatures, as well as is a provider of happiness and joy to his devotees just like the morning sun gives cheer to the lotus flower (pāpa tāpa timira tuhina nighaṭana paṭu, sēvaka sarōruha sukhada bhānu bhōra kō). {The lotus flower opens its petals when the sun rises, indicating that the sight of the sun cheers up the lotus. When the sun sets in the evening, the lotus closes its petals, indicating its gloom and sadness at having lost the company of the sun.} [a]

Tulsidas says that in his heart he relies exclusively on Hanuman to take care of his welfare and well-being (tulasī kē hiyē hai bharōsō ēka ōra kō). He is not at all worried even in his dreams about his welfare either in his life in this world, or in his life in the after-world after his death (lōka paralōka tēm bisōka sapanē na sōka).

Tulsidas further asserts that he is without any sorrows and is free from the worries associated with wants and shortcomings associated with Kali-Yuga—because Hanuman is very dear to Lord Ram, and is a personified form of Lord Shiva, also known as ‘Vaamdeo’ (rāma kō dulārō dāsa bāmadēva kō nivāsa). The reason is that the holy name of Hanuman, who is the son of Kesari (kēsarī kisōra kō), is akin to the ‘Kalpa Tree’, the wish-fulfilling Tree, that takes care of everything and every need of a person in this dark age known as the Kali-Yuga (literally the ‘dark era’

where sorrows, worries, wants, troubles and torments are the norm) (nāma kali kāmataru). [b] (9)

महाबल सीम महा भीम महाबान इत, महाबीर बिदित बरायो रघुबीर को ।  
कुलिस कठोर तनु जोर परै रोर रन, करुना कलित मन धारमिक धीर को ॥ a  
दुर्जन को कालसो कराल पाल सज्जन को, सुमिरे हरन हार तुलसी की पीर को ।  
सीय-सुख-दायक दुलारो रघुनायक को, सेवक सहायक है साहसी समीर को ॥ a ॥ १० ॥

mahābala sīma mahā bhīma mahābāna ita, mahābīra bidita barāyō raghubīra  
kō .  
kulisa kaṭhōra tanu jōra parai rōra rana, karunā kalita mana dhāramika dhīra  
kō . a.

durjana kō kālasō karāla pāla sajjana kō, sumirē harana hāra tulasī kī pīra kō .  
sīya-sukha-dāyaka dulārō raghunāyaka kō, sēvaka sahāyaka hai sāhasī samīra  
kō . b. 10..

Verse no. 10 – Addressing Lord Hanuman, Tulsidas says: ‘Oh Lord, you are a benchmark of the glorious virtues of gallantry, valour and bravery; you epitomise the virtues of power, strength and abilities (mahābala sīma mahā bhīma). Likewise, you are very ferocious and relentless in pursuit of your objectives ((mahābāna ita). You are most famous amongst all the great warriors selected by Lord Ram, the brave Lord of the line of kings who were descendants of the ancient king named Raghu (mahābīra bidita barāyō raghubīra kō).

Though you have a battle-hardened body that is as strong and sturdy as Vajra (the strong weapon of Indra, the king of gods) (kulisa kaṭhōra tanu) so much so that your mere presence creates turmoil in the battle-field and instills fear and awe in the hearts of your enemies (jōra parai rōra rana), you still are the abode of the virtues of mercy, compassion, politeness and goodness, as well as a steadfast follower of the path of Dharma (the path of auspiciousness, righteousness, probity, propriety, ethical conduct and thought) (karunā kalita mana dhāramika dhīra kō). [b]

While you are like the Death-God himself personified as far as dealing with rascals and scoundrels is concerned, but on the other hand you are also a supporter and protector of those who are gentle and good by their basic nature (durjana kō kālasō karāla pāla sajjana kō).

You are a dispeller of Tulsidas' sorrows—because by the mere remembrance of your holy name, all his (Tulsidas') sorrows, worries and grief are eliminated (sumirē harana hāra tulasī kī pīra kō).

Tulsidas further says that Hanuman, the courageous and brave son of the Wind-God (sāhasī samīra kō), is ever eager to provide all kinds of help, succour and solace to his devotees (sēvaka sahāyaka hai) as much as he had given happiness and joy to Sita (the wife of Lord Ram, during her captivity in Lanka) (sīya-sukha-dāyaka).

Besides all these laudatory virtues, he (Hanuman) also has the distinction of being very dear to Lord Ram (dulārō raghunāyaka kō). [b] (10)

रचिबे को बिधि जैसे, पालिबे को हरि हर, मीच मारिबे को, ज्याईबे को सुधापान भो ।  
 धरिबे को धरनि, तरनि तम दलिबे को, सोखिबे कृसानु पोषिबे को हिम भानु भो ॥ a  
 खल दुःख दोषिबे को, जन परितोषिबे को, माँगिबो मलीनता को मोदक दुदान भो ।  
 आरत की आरति निवारिबे को तिहुँ पुर, तुलसी को साहेब हठीलो हनुमान भो ॥ b ॥ ११ ॥

racibē kō bidhi jaisē, pālibē kō hari hara, mīca māribē kō, jyāibē kō  
 sudhāpāna bhō .  
 dharibē kō dharani, tarani tama dalibē kō, sōkhibē kṛṣānu pōṣibē kō hima  
 bhānu bhō . a.

khala duḥkha dōṣibē kō, jana paritōṣibē kō, mām̐gibō malīnatā kō mōdaka  
 dudāna bhō .  
 ārata kī ārati nivāribē kō tihum̐ pura, tulasī kō sāhēba haṭhīlō hanumāna bhō .  
 b. 11..

Verse no. 11 – Tulsidas praises Hanuman’s glories as follows: You are like Lord Brahma, the creator, when it comes to creation (revival; creative skills) of the world. You are like Lord Vishnu when it comes to sustain and protect the world. You are like Lord Shiva when it comes to bring an end to this world. {Brahma, Vishnu and Shiva are the three Gods of the Trinity performing three exclusive jobs—creation, sustenance, and conclusion.} (racibē kō bidhi jaisē, pālibē kō hari hara mīca māribē kō)

You are like the elixir of life, known as Amrit, when it comes to injecting life, dynamism and energy in this world (jyāibē kō sudhāpāna bhō).

You are like the Earth to bear the weight of this world (dharibē kō dharani,). You are like the Sun to vanish darkness (of ignorance) (tarani tama dalibē kō,). You are like the Fire to dry-up everything (represented by sins, evil etc.) (sōkhibē kṛṣānu). You are like the Moon and Sun for sustenance of this world (pōṣibē kō hima bhānu bhō). [a]

You are like the ball-shaped sweet called ‘Modak’ (or Laddu; “mōdaka”) made from herbs that acts as a remedy against fear caused by rascals and mischievous elements in this world (khala duḥkha dōṣibē kō), and at the same time as a tasty sweet that gives a lot satisfaction to devotees (jana paritōṣibē kō). You are a destroyer (eliminator; remover) of wants and scarcities that your devotees face (mām̐gibō malīnatā kō mōdaka dudāna bhō).

Tulsidas says that his Lord Hanuman (sāhēba tulasī kō) has proved himself to be steadfast in his resolve (haṭhīlō hanumāna bhō) to provide relief from all sorts of agonies of his devotees in all the three Lokas (i.e. anywhere in the world) who pray to him seeking his help and intervention (ārata kī ārati nivāribē kō tihum̐ pura). [b] (11)

सेवक स्योकाई जानि जानकीस मानै कानि, सानुकूल सूलपानि नवै नाथ नाँक को ।  
 देवी देव दानव दयावने है जोरैं हाथ, बापुरे बराक कहा और राजा राँक को ॥ a

जागत सोवत बैठे बागत बिनोद मोद, ताके जो अनर्थ सो समर्थ एक आँक को ।  
सब दिन रुरो परै पुरो जहाँ तहाँ ताहि, जाके है भरोसो हिये हनुमान हाँक को ॥ b ॥१२॥

sēvaka syōkāi jāni jānakīsa mānai kāni, sānukūla sūlapāni navai nātha nāmka kō .  
dēvī dēva dānava dayāvanē hvai jōraiṁ hātha, bāpurē barāka kahā aura rājā rāmka kō . a.

jāgata sōvata baiṭhē bāgata binōda mōda, tākē jō anartha sō samartha ēka āmka kō .  
saba dina rurō parai pūrō jahām̐ tahām̐ tāhi, jākē hai bharōsō hiyē hanumāna hāmka kō . b. 12..

Verse no. 12 – Lord Ram had felt indebted to Hanuman due to his services (sēvaka syōkāi jāni jānakīsa mānai kāni)<sup>1</sup>; even Lord Shiva favours Hanuman (sānukūla sūlapāni), and Indra, the king of gods, bows before him to pay his respects (navai nātha nāmka kō).

When even the mighty gods and goddesses as well as the powerful demons fold their hands in submission to pay their respects to Hanuman, and seek his blessings and grace (dēvī dēva dānava dayāvanē hvai jōraiṁ hātha), then where do ordinary creatures of this mortal world, whether they are great kings or humble paupers, count; what value and importance the latter have when compared to the greatest and mightiest powers in the world represented by the gods, goddesses and demons (bāpurē barāka kahā aura rājā rāmka kō)<sup>2</sup>? [a]

Who is foolish enough to ever think and support the idea of harming or harbouring any kind of ill-will against a devotee of Hanuman (tākē jō anartha), for a devotee who always remembers his powerful and able Lord (i.e. Hanuman) (sō samartha ēka āmka kō) and remains engrossed in his thoughts every moment of life, while awake, asleep, sitting, walking, talking and going about the routine affairs of life (jāgata sōvata baiṭhē bāgata), which results in his always being carefree and happy (binōda mōda), because such a person feels the powerful presence of Hanuman by his side at all times of the day and night, which in turn gives him the confidence of having the Lord's protection every moment of his life (sō samartha ēka āmka kō). {In this situation, any attempt to disturb the devotee and cause annoyance to him or her would be like directly confronting Lord Hanuman and challenging his might, and the resultant grave consequences for the offender are obvious.}

He in whose heart Lord Hanuman resides, and who relies solely on the Lord's strength to seek welfare and success in life and its day-to-day affairs (jākē hai bharōsō hiyē hanumāna hāmka kō), it is sure that such a person (i.e. a devotee) would definitely achieve his aim of having welfare and successes in all endeavours, every day of his life (saba dina rurō parai pūrō jahām̐ tahām̐ tāhi). [b] (12)

[Note—<sup>1</sup>Refer also to: Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-8 that precede Doha no. 32— where we read that this is exactly what Lord Ram has himself told Hanuman.

<sup>2</sup>To wit, when the greatest, the strongest and the most powerful forces of this world, such as the almighty gods and goddesses as well as the powerful demons, submit themselves before Hanuman and pray to him with folded hands to seek his grace and mercy, then obviously those who are ordinary creatures, whose strength, power and might are but a miniscule fraction of what the gods, goddesses and demons possess, would naturally bow before Hanuman and seek his mercy and grace, for they would never think of ever trying to be boastful and haughty before him for fear of antagonising him and inviting his wrath. Ordinary creatures of this world never do anything to annoy the different gods and goddesses as well as demons out of fear of inviting their retribution, then they would obviously not do anything to annoy the powerful Lord, in this case Hanuman, before whom the gods, goddesses and demons themselves bow.]

सानुग सगौरि सानुकूल सूलपानि ताहि, लोकपाल सकल लखन राम जानकी ।  
 लोक परलोक को बिसोक सो तिलोक ताहि, तुलसी तमाइ कहा काहू बीर आनकी ॥ a  
 केसरी किसोर बन्दीछोर के नेवाजे सब, कीरति बिमल कपि करुनानिधान की ।  
 बालक ज्यों पालि हैं कृपालु मुनि सिद्धता को, जाके हिये हुलसति हाँक हनुमान की ॥ b  
 ॥१३॥

sānuga sagauri sānukūla sūlapāni tāhi, lōkapāla sakala lakhana rāma jānakī .  
 lōka paralōka kō bisōka sō tilōka tāhi, tulasī tamāi kahā kāhū bīra ānakī . a.

kēsarī kisōra bandīchōra kē nēvājē saba, kīrati bimala kapi karunānidhāna kī .  
 bālaka jyōm pāli hairi krpālu muni siddhatā kō, jākē hiyē hulasati hāmka  
 hanumāna kī . b. 13..

Verse no. 13 – A person in whose heart devotion for Hanuman sprouts (as narrated in previous verse no. 12, line no. 3), such a person is looked upon favourably by Lord Shiva along with all his attendants and his consort, goddess Parvati (sānuga sagauri sānukūla sūlapāni tāhi), as well as by all the Lokpals (different custodians of the world), Lord Ram, goddess Sita and Laxman (Lord Ram’s younger brother who was by the side of the Lord during his sojourn in the forest for fourteen years during which the War of Lanka was fought) (lōkapāla sakala lakhana rāma jānakī).

Such a person becomes free of sorrows in this world as well as in the world after death—literally in ‘all the three worlds’ (lōka paralōka kō bisōka sō tilōka tāhi). Tulsidas says that he has no need therefore to seek protection of any other warrior; he needs no support from anyone else because Hanuman is always with him to support, help and protect him (tulasī tamāi kahā kāhū bīra ānakī). [a]

Such is the great and matchless fame of Hanuman (kīrati bimala)— the Lord of monkeys who is an embodiment of mercy, compassion and grace (kapi karunānidhāna kī), and the son of Kesari (kēsarī kisōra) who provides freedom from all bondages and fetters that torment a creature (bandīchōra kē)— that everyone depends on his grace, kindness and mercy (nēvājē saba) so much so that even those who are experts in spiritual matters, merciful persons with mystical powers (known as the ‘Siddha’) and wise men of great achievement (krpālu muni siddhatā

kō), all of them treat such a man in whose heart sprouts devotion for Hanuman (and upon whom the latter shows his favour) (jākē hiyē hulasati hāmka hanumāna kī) with great respect and benevolence, and deal with him most kindly and compassionately like a parent would treat its child (bālaka jyōm pāli hairm). [b] (13)

करुनानिधान बलबुद्धि के निधान हौ, महिमा निधान गुनज्ञान के निधान हौ ।  
 बाम देव रूप भूप राम के सनेही, नाम, लेत देत अर्थ धर्म काम निरबान हौ ॥ a  
 आपने प्रभाव सीताराम के सुभाव सील, लोक बेद बिधि के बिदूष हनुमान हौ ।  
 मन की बचन की करम की तिहूँ प्रकार, तुलसी तिहारो तुम साहेब सुजान हौ ॥ b ॥१४॥

karunānidhāna balabuddhi kē nidhāna hau, mahimā nidhāna gunajñāna kē nidhāna hau .  
 bāma dēva rupa bhūpa rāma kē sanēhī, nāma, lēta dēta artha dharma kāma nirabāna hau . a.

āpanē prabhāva sītārāma kē subhāva sīla, lōka bēda bidhi kē bidūṣa hanumāna hau .  
 mana kī bacana kī karama kī tihūm̐ prakāra, tulasī tihārō tuma sāhēba sujāna hau . b. 14..

Verse no. 14 – [Addressing Hanuman, Tulsidas says: ] ‘Oh Hanuman! You are an abode of mercy, kindness, grace and compassion (karunānidhāna). You are an abode of intelligence, wisdom and strength (balabuddhi kē nidhāna hau). You are a living example of one who has the greatest of glories and fame (mahimā nidhāna). You are an abode of stellar qualities of wisdom, erudition, sagacity, and are an embodiment of the best forms of knowledge. (gunajñāna kē nidhāna hau)

You are a manifestation of Lord Shiva (bāma dēva rupa), a favourite of Lord Ram (bhūpa rāma kē sanēhī), and one who grants Artha (prosperity), Dharma (righteousness), Kaam (desires fulfilled) and Moksha (salvation and emancipation) to your devotees (nāma, lēta dēta artha dharma kāma nirabāna hau). [a]

Oh Hanuman! You are an expert in understanding the true nature of Lord Ram (āpanē prabhāva sītārāma kē)<sup>1</sup>, are very polite, good-natured and courteous (subhāva sīla), are well-versed in the principles of good social and ethical behaviour in this world, and are also deeply enlightened in the laws and the eclectic knowledge contained in the Vedas (lōka bēda bidhi kē bidūṣa hanumāna hau).

Oh Lord, Tulsidas is your servant by his mind, his words and his deeds (mana kī bacana kī karama kī tihūm̐ prakāra, tulasī tihārō).

Oh Lord, you are a clever and omniscient master (i.e. you know all the secrets of Tulsidas’ heart, and therefore you know that whatever Tulsidas says is true and faithful, with no trace of deceit, falsehood or pretension in it) (tuma sāhēba sujāna hau). [b] (14)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 4-7 that precedes Doha no. 13; (ii) Chaupai line no. 8 that precedes Doha no. 22—to Doha no. 23.]

मन को अगम तन सुगम किये कपीस, काज महाराज के समाज साज साजे हैं ।  
 देवबंदी छोर रनरोर केसरी किसोर, जुग जुग जग तेरे बिरद बिराजे हैं । a  
 बीर बरजोर घटि जोर तुलसी की ओर, सुनि सकुचाने साधु खल गन गाजे हैं ।  
 बिगरी सँवार अंजनी कुमार कीजे मोहिं, जैसे होत आये हनुमान के निवाजे हैं ॥ b ॥१५॥

mana kō agama tana sugama kiyē kapīsa, kāja mahārāja kē samāja sāja sājē  
 haim̃ .  
 dēvabarṁdī chōra ranarōra kēsari kisōra, juga juga jaga tērē birada birājē  
 haim̃ .a.  
 bīra barajōra ghaṭi jōra tulasī kī ōra, suni sakucānē sādhu khala gana gājē  
 haim̃ .  
 bigarī samvāra amjanī kumāra kijē mōhim̃, jaisē hōta āyē hanumāna kē nivājē  
 haim̃ .b. 15..

Verse no. 15 – Oh Hanuman, the Lord of Monkeys (*kapīsa*)! The great work of Lord Ram (i.e. vanquishing the demons of Lanka and waging a war against their ferocious army) which was so difficult that even the sturdiest of minds faltered about the prospects of succeeding in it even after assembling all the necessary paraphernalia and equipments needed for such a gigantic task (*mana kō agama, kāja mahārāja kē samāja sāja sājē haim̃*), was done by you, yourself, single-handedly, using the valour, gallantry, strength, power and punch of your muscular body (*tana sugama kiyē*).

{To wit, even though all necessary arsenal and paraphernalia to fight and win a great war with ferocious demons were assembled by the army of Lord Ram, but in the battle-field it was Hanuman who had single-handedly tackled the might of the demons and trounced their virtually invincible army, leading to its complete rout and annihilation. This fact has been endorsed by Lord Ram himself in ‘Kavitawali Ramayan’, Lanka Kand, verse no. 40. The gallant and brave deeds of Hanuman during the ferocious and blood-curdling war at Lanka have been vividly described in Kavitawali Ramayan, Lanka Kand, verse nos. 36-47.}

Oh the son of Kesari (*kēsari kisōra*)! You have liberated the Gods from the prison of the demon king Ravana (*dēvabarṁdī chōra*); you had created a tumultuous havoc in the battle-field at Lanka by your thunderous roar (*ranarōra*). Your fame is established in the world, and it extends from time immemorial in the horary past to all times to come in the future (*juga juga jaga tērē birada birājē haim̃*). [a]

Oh you valiant, powerful, able and brave warrior (*bīra barajōra*)! Why has your strength diminished, and why are you showing indifference when it comes to protecting Tulsidas; why are you neglecting him; why have you turned a blind eye towards him (*ghaṭi jōra tulasī kī ōra*)? {Tulsidas is referring to the severe pain in his arms from which he had been suffering at the time he composed the verses of Hanuman Bahuk. So here he wonders why Hanuman is not doing anything to take care of Tulsidas’ pain; why is he neglecting his devotee, given his vows and reputation of protecting his devotees and providing all care to them?}

This sort of negligence on your part has worried saints and pious souls who depend upon you for their care and welfare, while it has made the wicked feel happy (because if this sort of affair continues, then those who are wicked will become bold

in the belief that you won't help or protect those who pray to you and depend upon you for their welfare) (sunī sakucānē sādhu khala gana gājē hair̥m). {Have you ever thought of the consequences of this ever happening, when the wicked and the wild raise their hoods and start tormenting saints and holy souls? Where will the latter seek refuge; where will they go begging for protection if you start to be indifferent towards them? The vile and the wicked will have the field all to themselves. Will it be good for the world that reveres you and look forward to you for protection and care?}

Oh son of mother Anjani (am̐janī kumāra)! It is yet time to make amends and salvage the situation while there is time (bigarī sam̐vāra). Please take care of me and look after my welfare in accordance with your fame and reputation (kījē mōhīm, jaisē hōta āyē hanumāna kē nivājē hair̥m). {Oh Hanuman, step forward and live upto your reputation by kindly providing succour to me from this blinding agony caused by the severe pain in my arms that can only be cured by your intervention.} [b] (15)

सवैया

जान सिरोमनि हो हनुमान सदा जन के मन बास तिहारो ।  
 ढ़आरो बिगारो में काको कहा केहि कारन खीझत हों तो तिहारो ॥ a  
 साहेब सेवक नाते तो हातो कियो सो तहां तुलसी को न चारो ।  
 दोष सुनाये तैं आगेहुँ को होशियार हैं हों मन तो हिय हारो ॥ b ॥ १६ ॥

savaiyā

jāna sirōmani hō hanumāna sadā jana kē mana bāsa tihārō .  
 ṛhaārō bigārō mair̥m kākō kahā kēhi kārana khījhata haur̥m tō tihārō . a.

sāhēba sēvaka nātē tō hātō kiyō sō tahār̥m tulasī kō na cārō .  
 dōṣa sunāyē tair̥m āgēhum̐ kō hōśiyāra hvair̥m hōm̐ mana tō hiya hārō . b. 16..

Verse no. 16 – {A ‘Savaiya or Sawaiya’ is a poetical composition consisting of four lines, with the last word of every line rhyming with each other—e.g. tihārō; cārō; hārō. In this verse, Tulsidas, while praising Hanuman, also laments that the Lord is neglecting him for he is not doing anything to provide succour to him from his sufferings and pains that torment him endlessly even though he (Tulsidas) is Hanuman’s ardent devotee.}

Tulsidas says: ‘Oh Lord Hanuman! You are exceptionally illustrious, wise and learned, representing pinnacle of knowledge (jāna sirōmani hō hanumāna). You always reside in the heart of your devotees (sadā jana kē mana bāsa tihārō).

I do not harm any one, nor have ever thought evil of anyone. So, why are you so much annoyed at me and not paying heed to my prayers seeking your mercy and grace? After all, oh Lord, I am yours, and no body else’s. You must keep this in mind, and realise that a person who is totally devoted to you and is exclusively dependent upon you, where will he go if you turn him away or neglect him (ṛhaārō bigārō mair̥m kākō)?

Why are you unhappy with me, for I am your devoted servant (kahā kēhi kārana khījhata haur̥m tō tihārō)?



{Oh Lord, I don't understand why are you not paying attention to my pleadings and requests to grant me relief from my pain and other forms of torments from which I am endlessly suffering? I have not hurt any living being, nor thought evil of a single creature. So therefore there should be no cause why someone would have cursed me to suffer, or my own bad deeds and evil actions, or even such thoughts of tormenting others, should come to haunt me or boomerang upon me and make me suffer pain as a punishment for my misdeeds or misconducts. This is the reason I am so flabbergasted and astonished at my poor painful condition, being unable to console myself by thinking that I am myself responsible for my torments because I am being punished for my own misdeeds wherein I may have caused sufferings to others. I am innocent; my conscience is clear; I am not guilty of misconduct. So why are you not providing succour to me, given the fact that I am your devotee, totally dependent on you for my well-being? I seek help from no one else, so you cannot say I have lost trust in you and am riding on two boats.} [a]

Oh Lord, it seems that you have demoted me from the exalted position of being your servant for no fault of mine, but over which I have no say (sāhēba sēvaka nātē tō hātō kiyō sō tahām tulasī kō na cārō).

Though my present precarious condition has made me lose courage and resilience, and I am feeling dejected and helpless (mana tō hiya hārō), but still, you are my Lord and only hope, and therefore I beg you, I pray to you, to at least tell me what wrong I have done, what my folly or mistake is, so that I can improve myself and be careful in the future, and improve myself (to be worthy of being called your devotee and servant) (dōṣa sunāyē taim āgēhum kō hōśiyāra hvaim hōm).

{If I have committed some inadvertent error or done something wrong, albeit unknowingly, then please be kind to tell me what wrong I have done for, which you have decided to act so sternly with me as to neglect my prayers and allow me to suffer pain and its accompanying torments—so that I may express regret, do atonement, ask for forgiveness, and promise you not to repeat it in the future. But in the absence of any information, I am left high and dry, unable to understand why Hanuman, reputed to be so helpful to his devotees and one who has promised to look after their welfare, has turned a blind eye towards me and has become deaf towards my pleadings. Please, oh Lord, have grace and mercy on me, and show the benevolent side of your nature for the sake of your poor devotee Tulsidas.}[b] (16)

तेरे थपै उथपै न महेस, थपै थिर को कपि जे उर घाले ।

तेरे निबाजे गरीब निबाज बिराजत बैरिन के उर साले ॥ a

संकट सोच सबै तुलसी लिये नाम फटे मकरी के से जाले ।

बूढ़ भये बलि मेरिहिं बार, कि हारि परे बहुतै नत पाले ॥ b ॥ १७ ॥

tērē thapai uthapai na mahēsa, thapai thira kō kapi jē ura ghālē .

tērē nibājē garība nibāja birājata bairina kē ura sālē . a.

samkṭa sōca sabai tulasī liyē nāma phaṭai makarī kē sē jālē .

būḍha bhayē bali mērihim bāra, ki hāri parē bahutai nata pālē . b. 17..

Verse no. 17 – ‘Oh King of Monkeys! Even Lord Shiva (Mahesh) can't destroy him who has been established by you (tērē thapai uthapai na mahēsa). Likewise, no

Power or Authority can establish anyone whom you have destabilised or uprooted (thapai thira kō kapi jē ura ghālē).

Oh benefactor and protector of the poor and the weak (garība nibāja)! Those on whom you become favourable, such persons create terror in the heart of their enemies (tērē nibājē --- birājata bairina kē ura sālē). {To wit, if you favour and bless someone with your protection, then that person himself, or the mere mention of his name, sends chill down the spine of his enemies, for they dare not annoy him as it would invite your wrath, and everyone knows what the consequences would be then.} [a]

Tulsidas says that by chanting your holy name, all woes and worries of a person dismantle or vanish automatically (saṁkaṭa sōca sabai tulasī liyē nāma) like the spider's cobweb that would rupture or collapse as soon as it is pierced, or even touched, by a sharp instrument (phaṭai makarī kē sē jālē).

Oh you brave and valiant Lord (balī)! Please tell me, have you become old and tired when my turn comes (for granting your protection) (būḍha bhayē --- mērihiṁ bāra)? Is this the reason why you are showing indifference towards me that would amount to laxity in doing your duty or living upto your great reputation of protecting your devotees at all costs? (ki hāri parē bahutai nata pālē) [b] (17)

सिंधु तरे बड़ाए बीर दले खल, जारे हैं लंक से बंक मवासे ।

तैं रन-केहरि केहरि के बिले अरि कुंजर छैल छावासे ॥ a

तोसो समत्थ सुसाहेब सेई सहै तुलसी दुख दोष दवा से ।

बानरबाज ! बढ़ाए खल खेचर, लीजत क्यों न लपेटि लवासे ॥ a ॥ १८ ॥

siṁdhu tarē barāē bīra dalē khala, jārē haiṁ laṁka sē baṁka mavāsē .

taiṁ rana-kēhari kēhari kē bidalē ari kuṁjara chaila chavāsē . a.

tōsō samattha susāhēba sēī sahai tulasī dukha dōṣa davā sē .

bānarabāja ! barhaē khala khēcara, lijata kyōṁ na lapēṭi lavāsē . b. 18..

Verse no. 18 – You had leapt across the ocean (siṁdhu tarē), and after vanquishing ferocious demons who were powerful and wicked (barāē bīra dalē khala) you had set fire to the fortified city of Lanka that was regarded as being impregnable and indestructible (jārē haiṁ laṁka sē baṁka mavāsē).

Oh the Lion of the forest represented by the battle-field of Lanka (taiṁ rana-kēhari)! The demons were like wild elephants and their rampaging herds, and you destroyed them like a lion would have done in the forest where it is a ‘king’ of the wild animals (kēhari kē bidalē ari kuṁjara chaila chavāsē).

{A lion is very adept at killing elephants. The lion does not fear elephants; it would rush at their herd headlong, pouncing at an elephant and kill it. This metaphor is used here to emphasise that Hanuman was the greatest warrior during the epic War of Lanka, and he had the same stature as the lion has amongst the animals of the forest—viz. he was like a ‘king’ amongst all the warriors in the battle-field of Lanka.} [a]

It is a matter of great surprise and a cause for consternation that Tulsidas has had to suffer from a fire of false allegations and different kinds of sorrows even while

he is serving you as your ardent devotee (and you doing nothing to save him from his torments) (tōsō samattha susāhēba sēī sahai tulasī dukha dōṣa davā sē).

Oh Lord, you are like a Hawk in the guise of a monkey (bānarabāja)! Countless wicked people and evil persons have mushroomed around me like flocks of birds (that come to destroy grains of a farmer) (baṛhaē khala khēcara).

{To wit, like the birds that descend in droves to destroy a farmer's peace of mind by devastating his grains, my enemies and people who do not like me keep on tormenting me from all sides, robbing the peace of my mind and leaving me stressed without any fault of mine. I do not go out to tease them or annoy them in any way, but what can I do if they surround me from all sides and do everything within their means to make mockery of me and leave me sad and distressed.}

Pray, tell me why don't you come down on these tormentors of mine and tackle them like the bird-of-prey (such as the hawk) would descend from the sky to trap and eliminate the birds (that are causing havoc to the farmer's peace of mind by destroying his grains) (lījata kyōm na lapēṭi lavāsē)?

{In this metaphor, Tulsidas compares Hanuman with the hawk that swiftly swoops down on a flock of birds feasting on grains in the farmer's field or near his granary, grabs one of them in its claws and kills it, while the rest of the flock are so terrified that they hurriedly flutter away in panic. Tulsidas prays to Hanuman to come to his aid, because as soon as his tormentors would come to know that Hanuman has come to help Tulsidas, they would immediately run away to escape Hanuman's fury.}

अच्छ - विमर्दन कानन भानि दसानन आनन भा न निहारो ।

बारिदनाद अकंपन कुंभकरन से कुञ्जर केहरि वारो ॥ a

राम प्रताप हुतासन, कच्छ, विपच्छ, समीर समीर दुलारो ।

पाप ते साप ते ताप तिहूँ तैं सदा तुलसी कह सो रखवारो ॥ b ॥ १९ ॥

accha - vimardana kānana bhāni dasānana ānana bhā na nihārō .

bāridanāda akampana kumbhakarana sē kuñjara kēhari vārō . a.

rāma pratāpa hutāsana, kaccha, vipaccha, samīra samīra dulārō .

pāpa tē sāpa tē tāpa tihūṁ tēm sadā tulasī kaha sō rakhavārō . b. 19..

Verse no. 19 – Oh the slayer of Akshay Kumar<sup>1</sup> (accha - vimardana! You had laid to waste the Ashok garden, the royal garden of Ravana, the ten-headed king of the demon race (kānana bhāni). You hadn't bothered about Ravana's might and the consequences of annoying him (by killing his son and soldiers, so bold, fearless and valiant you are)! (dasānana ānana bhā na nihārō)

{To wit, you were not at all afraid of Ravana when you first destroyed his favourite garden, and then slayed his son Akshay Kumar along with other commanders of the demon army who had accompanied him. You had no fear of the mighty Ravana and his reputation as a ruthless and ferocious demon.}

You are like a young 'lion' in order to crush the pride of elephants<sup>2</sup> represented by great demon warriors such as Kumbhakaran, Akampan and Meghnad (so called because his roar resembled the thunder of rain-cloud and storm)<sup>3</sup> (bāridanāda akampana kumbhakarana sē kuñjara kēhari vārō) [a]

You are like the ‘wind’ (*samīra*) for the purpose of fanning (spreading) the fire of Lord Ram’s might and glories which can easily burn to ashes the heaps of hay in the form of all kinds of opposition that the Lord faced in the battle-field of Lanka (*rāma pratāpa hutāsana kaccha, vipaccha*).

{To wit, Hanuman can very easily eliminate all elements that oppose Lord Ram’s wish to help his devotees and give them deliverance from their sufferings. In the battle-field of Lanka, Hanuman had trounced all those who opposed Lord Ram in his effort to get rid of the evil demons who were causing havoc to peace-loving creatures of the world. Of course the apparent cause that led to the war of Lanka was Sita’s abduction by Ravana, and Lord Ram’s determination to free her from her captors, but it was an excuse for a greater cause of eliminating the tyranny and scourge of the demon race.}

Tulsidas avers that the dear son of the Wind-God (i.e. Hanuman; “*samīra dulārō*”) is the only one who can perpetually save and protect him (Tulsidas, and by extension all devotees of Lord Ram) (*sadā tulasī kaha sō rakhavārō*) from the torments of sins, curses and the fire of various agonies collectively called the ‘sufferings from the three types of horrors, called the Traitap’<sup>4</sup> (*pāpa tē sāpa tē tāpa tihūṁ tēm*). [b] (19)

[Note—<sup>1</sup>Akshay Kumar was a son of the demon king Ravana; he was sent to capture Hanuman when the latter was destroying the royal garden of Ravana in Lanka after meeting Sita. In the dual that followed, Hanuman had thrashed Akshay Kumar so violently that he died on the spot. This incident is referred to in the epic story of the Ramayan written by Tulsidas, known as the ‘Ram Charit Manas’, in its Sundar Kand, Chaupai line nos. 7-8 that precede Doha no. 18.

<sup>2</sup>Refer to: verse no. 18 herein above wherein the metaphor of a ‘lion’ has been employed while describing Hanuman’s valour, gallantry, strength and courage.

<sup>3</sup>Kumbhkaran was Ravana’s brother; Meghnad was Ravana’s son; Akampan was a kin of Ravana and one of the most senior members of the demon court.

<sup>4</sup>The three forms of Traitap (pronounced “Trai + Taap”) are the following: (i) Adidaivik—problems that are related to unfavourable gods, evil spirits and malignant stars; (ii) Adibhautik— problems that are related to inimical forces and creatures in the world; and (iii) Adhyatmik—problems associated with spiritual factors; problems concerning one’s soul, its welfare, deliverance and peace.]

घनाक्षरी

जानत जहान हनुमान को निवाज्यो जन, मन अनुमानि बलि बोल न बिसारिये ।

सेवा जोग तुलसी कबहुँ कहा चूक परी, साहेब सुभाव कपि साहिबी संभारिये ॥ a

अपराधी जानि कीजै सासति सहस भान्ति, मोदक मरै जो ताहि माहुर न मारिये ।

साहसी समीर के दुलारे रघुबीर जू के, बाँह पीर महाबीर बेगि ही निवारिये ॥ b ॥ २०॥

ghanākṣarī

jānata jahāna hanumāna kō nivājyō jana, mana anumāni bali bōla na bisāriyē  
 .  
 sēvā jōga tulasī kabahum̐ kahā cūka parī, sāhēba subhāva kapi sāhibī  
 sambhāriyē . a.

aparādhī jāni kījai sāsati sahasa bhānti, mōdaka marai jō tāhi māhura na  
 māriyē .  
 sāhasī samīra kē dulārē raghubīra jū kē, bām̐ha pīra mahābīra bēgi hī nivāriyē  
 . b. 20..

Verse no. 20 - Oh Lord Hanuman! I beg you to remember about your own reputation in this world, for everyone says that a person who is devoted to Lord Hanuman and serves him is granted unreserved and unconditional protection by the Lord; such a person is always happy and remains free from worries and sufferings (jānata jahāna hanumāna kō nivājyō jana). Please don't forget this reputation of yours as it is famous in this world. (mana anumāni bali bōla na bisāriyē)

Further, it is also your habit that you do not mind if those who serve you make some kind of mistake, for you continue to protect them nevertheless. It is your promise that you have made to all those who depend on you and are your devotees.

{Talking about himself in the third person, Tulsidas says:} Oh Lord! Tulsidas has been your servant, and he has served you to the best of his abilities as far as he remembers. But even then, he may have made some mistake unknowingly or because he was not upto the mark in the sort of service which must be rendered to you. He is not even aware of what mistake he may have made that has made you forsake and neglect him. (sēvā jōga tulasī kabahum̐ kahā cūka parī, sāhēba subhāva kapi sāhibī sambhāriyē).

{Tulsidas warns Hanuman to be mindful of his own reputation as outlined herein above, for otherwise Hanuman's reputation as a benevolent and gracious Lord who takes care of his devotees inspite of their shortcomings would take a severe beating. Tulsidas wonders why Lord Hanuman, who is very diligent and careful in taking care of his devotees, is paying no attention to him, for the Lord is indifferent to Tulsidas' sufferings inspite of the latter pleading for mercy and help. Tulsidas asks Hanuman to tell him what mistake he has made which has so much annoyed him (Hanuman) that the latter chose to turn a blind eye and a deaf ear towards Tulsidas. So therefore Tulsidas exhorts Hanuman to forgive him for any inadvertent mistakes he may have made, and live upto his famed reputation of protecting his devotees and looking after their welfare by saying : "Oh Lord, just think what the world would say about you if someone who depends on you is made to suffer interminably inspite of his repeatedly praying to you to protect him."} [a]

{Addressing Hanuman now in the first person, Tulsidas adds:} If you think that I am the culprit, then punish me intensely, but do not kill me by slow poison in the form of my sufferings and your neglecting me if getting rid of me can be done by giving me sweets. (aparādhī jāni kījai sāsati sahasa bhānti, mōdaka marai jō tāhi māhura na māriyē).

{To wit, if I am indeed a culprit or wrong-doer, for which reason you have forsaken and neglecting me, then you could surely punish me or even kill me by letting me first enjoy for some time the sweetness of happiness that comes to your devotees who serve you and chant your holy name, and then I can be punished by

some kind of instant death, instead of being forced to endure torments every day for so long a time, which has made life hell for me. Even a person condemned to death is allowed by a worldly king to eat his chosen sweets before he is sent to the gallows, but you are a divine and holy soul from whom surely a much better deal is expected as compared to an ordinary king. Oh kind, graceful and merciful Lord Hanuman, you surely ought not to allow Tulsidas to suffer so much inspite of all his follies and shortcomings.}

Oh great warrior who is most courageous and valiant, and who is very dear to both the Wind-God and Lord Ram (*sāhasī samīra kē dulārē raghubīra jū kē*)! Please be gracious and merciful to pay attention to my sufferings by alleviating the severe pain in my shoulders that is endlessly tormenting me, and making life unbearable for me (*bām̐ha pīra mahābīra bēgi hī nivāriyē*). [b] (20)

बालक बिलोकि, बलि बारें तैं आपनो कियो, दीनबन्धु दया कीन्हि निरुपाधि न्यारिये ।

रावरो भरोसो तुलसी के, रावरोई बल, आस रावरीयै दास रावरो विचारिये ॥ a

बड़ओ बिकराल कलि काको न बिहाल कियो, माथे पगु बलि को निहारि सो निवारिये ।

केसरी किसोर रनरोर बरजोर बीर, बाँह पीर राहु मातु ज्यौं पछारि मारिये ॥ b ॥ २१॥

*bālaka bilōki, bali bārēm tēm āpanō kiyō, dīnabandhu dayā kīnhīm nirupādhi nyāriyē .*

*rāvarō bharōsō tulasī kē, rāvarōī bala, āsa rāvarīyai dāsa rāvarō vicāriyē . a.*

*baraō bikarāla kali kākō na bihāla kiyō, māthē pagu bali kō nihāri sō nibāriyē .*  
*kēsari kisōra ranarōra barajōra bīra, bām̐ha pīra rāhu mātu jyaum̐ pachāri māriyē . b. 21..*

Verse no. 21 - Oh Lord who is a friend of those who are distressed and lowly (*dīnabandhu*)! I say on oath that since my childhood you have been so kind upon me that you had not only accepted me as your own child but have also taken good care of me, looking after me with special grace and mercy as one would look after an innocent and helpless child (*bālaka bilōki, bali bārēm tēm āpanō kiyō, dayā kīnhīm nirupādhi nyāriyē*).

Just think oh Lord—Tulsidas is your servant (and devotee), he depends exclusively on you, and he has no other strength and no other hope except you (*rāvarō bharōsō tulasī kē, rāvarōī bala, āsa rāvarīyai dāsa rāvarō vicāriyē*). [a] Who has not been tormented by the horrifying effects of this dark-age known as the ‘Kali-Yuga’ (i.e. the present era) which is very ferocious and cruel (*baraō bikarāla kali kākō na bihāla kiyō*)?

This wicked age has personified itself in the form of a devil known as ‘Kali’, and he has put his feet on my head in order to subdue and crush me. Oh Lord, please remove his (Kali age's) heavy feet from my head, and grant me relief and succour from his torments. {To wit, oh Lord, the demon known as ‘Kali’ has crushed me under his feet, so please save me from this horrifying experience.} (*māthē pagu bali kō nihāri sō nibāriyē*).

Oh son of Kesari and a matchless warrior (a reference to Hanuman) (*kēsari kisōra --- bīra*)! You can create turmoil in a battle-field and trounce the enemy forcefully (as is evident in the events during the epic War of Lanka) (*ranarōra barajōra*). So please crush and kill (i.e. remove) the pain in my arms and shoulders just like you had vanquished Singhika, the mother of Rahu (*bām̐ha pīra rāhu mātu jyaum̐ pachāri māriyē*).

{Here, Tulsidas pleads with Hanuman to remove the pain in his shoulders and arms which had been tormenting him for quite some time. By mentioning Kali-Yuga in the process and saying that the latter was pressing his feet on Tulsidas' head, it is meant that since this age is characterised by sufferings, pains, grief and torments of various kinds, Tulsidas is also a victim of this phenomena, and the pain in his arm and shoulder being one kind of manifestation of the different sufferings caused by Kali-Yuga. This situation is like what one faces in a battle-field where there is constant sufferings and horrors of different kinds, with no respite. In this situation, Hanuman is the only hope, because everyone is aware of how he had relentlessly trounced the enemy demon army in the battle-field of Lanka, showcasing his exemplary courage, strength, powers, gallantry, valour and dare-devilry. So therefore, Hanuman has the ability and the competence to help Tulsidas, and for that matter all others who seek Hanuman's help, to tide over the problems of Kali-Yuga.} [b] (21)

उथपे थपनथिर थपे उथपनहार, केसरी कुमार बल आपनो संबारिये ।  
 राम के गुलामनि को काम तरु रामदूत, मोसे दीन दूबरे को तकिया तिहारिये ॥ a  
 साहेब समर्थ तो सों तुलसी के माथे पर, सोऊ अपराध बिनु बीर, बाँधि मारिये ।  
 पोखरी बिसाल बाँहु, बलि, बारिचर पीर, मकरी ज्यों पकरि के बदन बिदारिये ॥ b ॥ २२॥

uthapē thapanathira thapē uthapanahāra, kēsari kumāra bala āpanō  
 sambāriyē .  
 rāma kē gulāmani kō kāma taru rāmadūta, mōsē dīna dūbarē kō takiyā  
 tihāriyē . a.

sāhēba samartha tō sōm tulasī kē māthē para, sōū aparādha binu bīra,  
 bām̐dhi māriyē .  
 pōkharī bisāla bām̐hu, bali, bāricara pīra, makarī jyōm̐ pakari kē badana  
 bidāriyē . b. 22..

Verse no. 22 - Oh son of Kesari (*kēsari kumāra*; Lord Hanuman)! You are the one who can rehabilitate those who have been uprooted (e.g. the monkey prince Sugriv, and the demon race's prince Vibhishan, the brother of Ravana, and you can uproot those who are well established (e.g. Ravana, the very powerful king of the demons of Lanka) (*uthapē thapanathira thapē uthapanahāra*). Oh Lord, remember this glory of yours; remember and take care of this reputation of bravery, courage and valour that are characteristics of your majesty (*bala āpanō sambāriyē*)!

Oh Lord Ram's favourite messenger (*rāmadūta*)! You are like the all wish-fulfilling tree known as the 'Kalpa Tree' for the devotees of Lord Ram (*rāma kē gulāmani kō kāma taru*), and for the humble, weak and distressed people like me,

you are like a ‘pillow’ on which they can rest their heads to find peace and sleep restfully, for you are their the only succour and hope (*mōsē dīna dūbarē kō takiyā tihāriyē*). {To wit, you fulfil all the desires of Lord Ram’s devotees. You also are the only hope for those who are feeling miserable and distressed, because they are sure and certain that you will provide them succour, comfort and relief from their torments and let them sleep peacefully if they lie down and surrender themselves before you—like one lying down and putting his head on a pillow in the hope that he will find peace, comfort and rest this way.} [a]

Oh brave, valiant and courageous Lord (*bīra*)! In spite of the presence of a most able, competent and powerful master like you standing behind Tulsidas’ back with your hands on his head as an assurance of his safety and protection (*samartha tō sōm tulasī kē māthē para*), it is an irony that he (Tulsidas) is made to suffer so much pain in his arms as if some invisible demonic force is beating him mercilessly for no fault of his (*sōū aparādha binu bīra, bām̐dhi māriyē*). {Tulsidas laments that even though Hanuman stands behind him with his protective hands on his (Tulsidas’) head, still he has to suffer unbearable pain in his arms. It is a great mystery and an irony that it is happening at all. Tulsidas asks Hanuman what is the reason; why is Hanuman not paying attention to the sufferings of someone he is supposed to protect and take care of?}

Oh brave Lord (*bali*)! I swear, my arms are like a large lake, and this pain in my arms is like a huge and powerful water-demon that lives in it to torment me no end (*pōkharī bisāla bām̐hu, bali, bāricara pīra*).

Oh Lord, you had caught hold of the water-demon named ‘Makari\*’ and slayed her. So, why don’t you please do the same thing with this symbolic demon residing in my arms and giving me so much pain and sufferings by simply catching it by its neck and eliminating it (*makarī jyōm̐ pakari kē badana bidāriyē*)?

{\*This is a reference to a female demon named ‘Makari’ who tried to trap and kill Hanuman while he was on his way to the northern mountains to bring the herb to revive Laxman who was lying wounded and unconscious in the battle-field of Lanka. Hanuman had to kill this demon to proceed further in his journey<sup>1</sup>.

Tulsidas pleads with Lord Hanuman as follows: “Oh Lord Hanuman, I prayerfully beseech you to live upto your reputation and honour your vows of granting peace and freedom from all sufferings to your devotees. If you could kill the female demon Makari, you can also kill this wicked unknown demon that has ruined my peace of mind and health by sneaking inside my body to cause so much unbearable pain in my arms. Demons, as the word itself implies, get great satisfaction in tormenting others; it is their nature and habit. And you, on the other hand, being a merciful and gracious Lord, have the nature and habit to provide all kind of help and protection to those who are dependent upon you, are your devotees, and pray to you to help them when they are in great distress and agony. If the nasty demons can live upto their habits, why can’t you too live upto yours? Surely, you are a noble and benevolent soul who is so much favoured by Lord Ram, so you must be especially careful and diligent towards your obligations and promises made to those who are both yours and Lord Ram’s devotees. I surely fall in this category, and so have much expectation from you. Therefore, oh Lord, I am prayerfully exhorting you to please eliminate this demon-like pain in my arms that has robbed my peace and happiness, and is subjecting me to an indescribable, unbearable, intractable and interminable pain.”} [b] (22)



[Note—<sup>1</sup>The story of Makari is narrated in Ram Charit Manas, Lanka Kand, Doha no. 57 along with Chaupai line nos. 1-3 that follow it.]

राम को सनेह, राम साहस लखन सिय, राम की भगति, सोच संकट निवारिये ।  
 मुद मरकट रोग बारिनिधि हेरि हारे, जीव जामवंत को भरोसो तेरो भारिये ॥ a  
 कूदिये कृपाल तुलसी सुप्रेम पब्बयतैं, सुथल सुबेल भालू बैठि कै विचारिये ।  
 महाबीर बाँकुरे बराकी बाँह पीर क्यों न, लंकिनी ज्यों लात घात ही मरोरि मारिये ॥ b ॥  
 २३ ॥

rāma kō sanēha, rāma sāhasa lakhana siya, rāma kī bhagati, sōca samkaṭa  
 nivāriyē .  
 muda marakaṭa rōga bārinidhi hēri hārē, jīva jāmavaṁta kō bharōsō tērō  
 bhāriyē . a.

kūdiyē kṛpāla tulasī suprēma pabbayatēm, suthala subēla bhālū baiṭhi kai  
 vicāriyē .  
 mahābīra bām̐kurē barākī bām̐ha pīra kyōm̐ na, lam̐kinī jyōm̐ lāta ghāta hī  
 marōri māriyē . b. 23..

Verse no. 22 - I have devotion and love for Lord Ram; whatever little courage and strength that I have are because of the grace and mercy of my Lord Ram, his brother Laxman, and the Lord's consort, goddess Sita; I owe to them the little courage and forbearance that I have to face difficulties and adversities in life (rāma kō sanēha, rāma sāhasa lakhana siya, rāma kī bhagati). {To wit, I have no strength, courage and forbearance of my own, and I wouldn't have been able to cope for so long the suffering this pain in my arm is causing me if it had not been for the grace and mercy of Lord Ram.}

Keeping this fact in mind, oh Lord Hanuman, I beseech you to please step forward to remove my sufferings and the distress caused to me by the intense pain in my arms (sōca samkaṭa nivāriyē).

{To wit, please don't think that I have been able to cope with this pain and have not died due to my misery till now because I have the strength and the stamina to do so on my own. I have survived so long just because Lord Ram is so gracious and kind towards me that he has enabled me to live inspite of the horror this pain is causing me. So therefore, if Lord Ram can be so gracious and merciful to me, you also should be because it is your declared principle that those on whom Lord Ram is kind would also be graced by you. Please understand—it is quite possible that Lord Ram is testing your words and loyalty by letting me suffer pain just to wait and watch what you would do about it, for remember that the Lord could have done it himself, but he is keeping quiet to test you. Perhaps also it is Lord Ram who has inspired me to request you to get rid of my arms' pain to check out what you do about it.}

The creature has great hopes from you because at the time when the cheerful monkeys (muda marakaṭa) had become dejected and felt helpless (hēri hārē) when they were confronted by the mighty ocean which stopped them from proceeding ahead (bārinidhi), then at that time the bear-chief named Jamvant had expressed great

faith in you when he had asked you to intervene and step forward to complete the unfinished task of Lord Ram (i.e. finding the whereabouts of Sita) on their behalf (jāmavarṃta kō bharōsō tērō bhāriyē). Likewise, this humble creature (jīva; i.e. Tulsidas) too has great faith in you (bharōsō tērō), and plead with you to help this humble devotee of Lord Ram who has lost his peace and happiness due to the constant pain in his arms, which seems to be like that huge ocean confronting the monkeys (rōga bārinidhi), by removing it completely on behalf of Lord Ram, so that this humble creature's happiness and peace are restored. {To wit, I have become hopeless of getting any relief from my pain by seeking any other remedy for it, but I have great hopes from you because you can certainly relieve me from my agonies just like Jamvant who had great faith in you and was certain that you can solve the problem of how to get across the ocean to find Sita.}<sup>1</sup> (rōga, jīva) [a]

Oh merciful Lord Hanuman (krpāla)! Please jump from the mountain symbolising Tulsidas' love and affection for you (in order to overcome the ocean represented by the pain in his arms; i.e. take necessary action—"kūdiyē tulasī suprēma pabbayatēm")—because his soul has great faith in you, it trusts you, and has full hope that you would give succour and happiness to him (by removing the pain) just like Jamvant had great faith in you and waited patiently on Mt. Subela with great hope that you would successfully cross the ocean and bring back the news of Sita, which in turn would restore cheer and happiness in the rank and file of the monkeys (suthala subēla bhālū baiṭhi kai vicāriyē).

Oh mighty and brave warrior (mahābīra bām̐kurē)! Why don't you kill Lankini (the demoness who guarded the gate of Lanka, and was given a severe punch by Hanuman when she tried to prevent him from entering the city of Lanka) by twisting her arms<sup>1</sup> (barākī bām̐ha pīra kyōm̐ na, laṃkinī jyōm̐ lāta ghāta hī marōri māriyē).

{Tulsidas likens the pain in his arms to the female demon guard named Lankini whom Hanuman had trounced by twisting her arms and punching her with his clenched fists when she tried to prevent his entry into Lanka. Tulsidas prays to Hanuman to trounce the demon symbolising the pain in his arms by literally twisting the demon's arms and forcing him to spare Tulsidas from any more sufferings.} [b] (23)

[Note—<sup>1</sup>This incident concerning Lankini is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 4—to Chaupai line no. 4 that precedes Doha no. 5.]

लोक परलोकहुँ तिलोक न विलोकियत, तोसे समरथ चष चारिहुँ निहारिये ।  
कर्म, काल, लोकपाल, अग जग जीवजाल, नाथ हाथ सब निज महिमा बिचारिये ॥ a  
खास दास रावरो, निवास तेरो तासु उर, तुलसी सो, देव दुखी देखिअत भारिये ।  
बात तरुमूल बाँहसूल कपिकच्छु बेलि, उपजी सकेलि कपि केलि ही उखारिये ॥ b ॥ २४ ॥

lōka paralōkahum̐ tilōka na vilōkiyata, tōsē samaratha caṣa cārihūm̐ nihāriyē .  
karma, kāla, lōkapāla, aga jaga jīvajāla, nātha hātha saba nija mahimā  
bicāriyē . a.

khāsa dāsa rāvarō, nivāsa tērō tāsū ura, tulasī sō, dēva dukhī dēkhiata  
bhāriyē .  
bāta tarumūla bām̐hūsūla kapikacchu bēli, upajī sakēli kapi kēli hī ukhāriyē .  
b. 24..

Verse no. 24 – {Tulsidas prays to Hanuman directly in the first-person in the first stanza consisting of first two lines of the four-line verse as follows—} ‘Oh Lord Hanuman! I have employed all my four eyes (two physical eyes of the body + two eyes symbolising wisdom and intellect respectively = 4 eyes) to carefully look around me in all the four corners of the three divisions of the world (caṣa cārihūm̐ nihāriyē), i.e. not only in the world where I live (the earth; the present world) but also in the world hereafter (where the soul goes after death; the heaven or the hell) (lōka paralōkahum̐ tilōka na vilōkiyata)—but I cannot find anyone who is as able, competent, powerful and authoritative as you are, who is comparable to you in any way (tōsē samaratha).

Oh exalted Lord, just think of your greatness, of your glory, majesty and reputation (nija mahimā bicāriyē) which says that every aspect of existence and life in this world, including the factors of Karma (the deeds that a creature does) and Kaal (the factors of time and death), the different Lokpals (the many custodians of the world) themselves (karma, kāla, lōkapāla), as well as all kinds of creatures and things that make up the two facets of this creation, such as the animate world and the inanimate world respectively (aga jaga jīvajāla)—all of them are in your hands, all of them are controlled and regulated by you, all of them are subservient to you, all of them are governed by you, all of them obey your commands (nātha hātha saba).’  
[a]

{Then in the following two lines of the second stanza, Tulsidas address himself in the third-person while praying to Lord Hanuman as an advocate would plead his client’s case before a judge as follows—} ‘Oh Lord (rāvarō)! Tulsidas is exclusively your own servant (khāsa dāsa), and you reside in his heart (i.e. he is your devotee, he worships and reveres you, he has enshrined your holy form in his heart just like a deity is consecrated inside a shrine) (nivāsa tērō tāsū ura). But look oh Lord (dēva), unfortunately it is this same Tulsidas who appears to be greatly distressed and under severe pain (tulasī sō, dukhī dēkhiata bhāriyē) (inspite of the fact that he is your devoted servant and worships you by enshrining you in his heart—it is such an irony that it is happening at all, for your devotee is supposed to be protected by you and made free from all worries, sufferings and pains; it reflects very poorly on your own reputation as narrated in the previous stanzas of this verse).

The arthritic pain from which he is suffering is like a wild and thorny creeper that has clasped Tulsidas’ arms in a vicious grip (bāta tarumūla bām̐hūsūla). Oh Lord, please uproot it playfully like a monkey would tear away a creeper (from the trunk of a fruit tree if the creeper creates a hurdle in the way and prevents the monkey from reaching the fruits hanging from the branches of the tree), and simply throw it away (kapikacchu bēli, upajī sakēli kapi kēli hī ukhāriyē).

{To wit, oh Lord, please remove the cause of Tulsidas’ sufferings by curing the underling problem of arthritis that is causing so much pain in his arms that this poor fellow is immensely distressed and traumatised, and his life is becoming hell and unbearable. Remember Lord, that this situation is going against your reputation and

undermining your glory and honour because he is made to suffer inspite of the fact that he is your devoted servant and worships you by enshrining you in his heart. Is it not a matter of regret and sadness that it is happening at all, for your devotee is supposed to be protected by you and made free from all worries, suffering and pain? If this situation continues then it would reflect very poorly on your own reputation. So keeping this in mind, I pray to you to intervene and do something about it as soon as possible.}' [b] (24)

करम कराल कंस भूमिपाल के भरोसे, बकी बक भगिनी काहू तें कहा डरैगी ।  
 बड़ई बिकराल बाल घातिनी न जात कहि, बाँह बल बालक छबीले छोटे छरैगी ॥ a  
 आई है बनाई बेष आप ही बिचारि देख, पाप जाय सब को गुनी के पाले परैगी ।  
 पूतना पिसाचिनी ज्यों कपि कान्ह तुलसी की, बाँह पीर महाबीर तेरे मारे मरैगी ॥ b ॥ २५  
 ॥

karama karāla kaṁsa bhūmipāla kē bharōsē, bakī baka bhaginī kāhū tēm  
 kahā ḍaraigī .  
 barāī bikarāla bāla ghātinī na jāta kahi, bām̐hū bala bālaka chabīlē chōṭē  
 charaigī . a.

āī hai banāī bēṣa āpa hī bicāri dēkha, pāpa jāya saba kō gunī kē pālē paraigī .  
 pūtanā pisācinī jyaum̐ kapi kānha tulasī kī, bām̐ha pīra mahābīra tērē mārē  
 maraigī . b. 25..

Verse no. 25 – \*Why will the female demon named Putna (who had come to kill Lord Krishna by making him suckle poisoned milk), the sister of demon Bakasur (bakī baka bhaginī), be afraid of anyone (kāhū tēm kahā ḍaraigī) because she has the backing of King Kansha who represents terrible evil deeds (karama karāla kaṁsa bhūmipāla kē bharōsē)?

She is indescribably (na jāta kahi) and extremely ferocious, cruel and merciless (barāī bikarāla), and an expert at deceiving and killing young and innocent children (bāla ghātinī) by the use of her supernatural powers, a deed she thoroughly enjoys (bām̐hū bala bālaka chabīlē chōṭē charaigī). [a]

Think for yourself oh Lord Hanuman (āpa hī bicāri dēkha pāpa jāya saba kō gunī kē pālē paraigī) – she has come disguised in a way that nobody would see her in physical terms (āī hai banāī bēṣa). {This demoness has used deception to cunningly hide her true identity, because she has quietly sneaked inside the bodies of innocent people in the form of pains and different kinds of diseases from which they suffer in their lives.}

If she happens to get entangled with an expert, wise and intelligent person like you (who is also powerful, able and strong, and is able to see through her nefarious intentions—“gunī kē pālē paraigī”), then all those who might be suffering horribly at her hands would be relieved (pāpa jāya saba kō)<sup>1</sup>. {This is because you, Hanuman, would see through her deception and know her intentions, and therefore you would kill her before she manages to torment innocent people like me, in the

same way as Lord Krishna had killed Putna by squeezing life out of her on the pretext of suckling milk from her breasts.}

Oh mighty and powerful Lord of monkeys (*kapi* --- *mahābīra*)! The pain in Tulsidas' arms is like that demoness Putna, and you are the only one who can easily kill her just like Lord Krishna had easily killed Putna (*pūtanā pisācinī jyaum kānha tulasī kī, bānha pīra tērē mārē maraigī*). [b] (25)

[Note--\*In this verse, Tulsidas alludes to the incident in Lord Krishna's life where a demoness named Putna was sent by Kansa to kill the Lord by trying to cheat him with the offer of letting him drink sweet milk from her breasts, pretending to be his friendly nanny, but her real intention was to kill Lord Krishna as the breasts were tipped with poison. Krishna had recognised her and her sinister intentions, so he killed Putna while pretending to drink her milk.

The legendary story of how Lord Krishna killed Putna is narrated in a number of Hindu epics—viz. Bhagvat Maha-Puran; Harivansa (an appendix of the epic 'Mahabharat'); Brahma Vaivarta Puran; Vishnu Puran; and Garg Sanhita.

Here, the pain in Tulsidas' arms is likened to Putna, and Lord Hanuman to Lord Krishna. Tulsidas requests Hanuman to eliminate this demoness who has disguised herself as the pain in his arms in order to give slow poison to him by way of constant suffering that has robbed Tulsidas' happiness and peace in life, and leading him to slow death by the constant torment and its adverse effects on his overall health.

From a broader perspective, Tulsidas refers to the general suffering caused to the people from various diseases. He suggests that if those who are suffering from interminable diseases submit themselves to Lord Hanuman and pray to him to give them relief from their sufferings, then surely Hanuman would intervene and provide succour to them. Why is he so sure? It is because he himself was a witness to this miracle—as the pain in his arms and consequent sufferings had ended in due course of time by the grace of Lord Hanuman. To wit, when all methods and medicines fail, when all other hopes are lost, it is only then the miracle of God is revealed. Otherwise, a person would think that he was cured because of the doctor and the medicines he prescribed.

So therefore, till a suffering man keeps knocking at doors of the world, the Lord keeps quiet, saying: "Good luck; try your best. When you have had enough of it then come to me. I am always there for you!"

<sup>1</sup>The actual word used in the text is "Paap" (*pāpa*), which means 'sin'. From the spiritual and religious point of view, a person suffers as a consequence of his own 'sins'. So therefore, the pain and its resultant suffering are the result of sins of that person; the pain is a punishment for his sins. This is why Tulsidas refers to 'sins' when he says that by the grace of Hanuman, all the 'sins' (i.e. pain and suffering caused by different diseases) would be eliminated.]

भाल की कि काल की कि रोष की त्रिदोष की है, बेदन बिषम पाप ताप छल छाँह की ।

करमन कूट की कि जन्त्र मन्त्र बूट की, पराहि जाहि पापिनी मलीन मन माँह की ॥ a

पैहहि सजाय, नत कहत बजाय तोहि, बाबरी न होहि बानि जानि कपि नाँह की ।

आन हनुमान की दुहाई बलवान की, सपथ महाबीर की जो रहै पीर बाँह की ॥ b ॥ २६ ॥

bhāla kī ki kāla kī ki rōṣa kī tridōṣa kī hai, bēdana biṣama pāpa tāpa chala chāmḥa kī .  
karamana kūṭa kī ki jantra mantra būṭa kī, parāhi jāhi pāpinī malīna mana māmḥa kī . a.

paihahi sajāya, nata kahata bajāya tōhi, bābarī na hōhi bāni jāni kapi nāmḥa kī .  
āna hanumāna kī duhāi balavāna kī, sapatha mahābīra kī jō rahai pīra bāmḥa kī . b. 26..

Verse no. 26 - I don't know whether this arthritic pain in my shoulders and arms are due to some kind of fault in my fate (bhāla kī), or the consequences of bad times (kī kāla kī), or is the result of anger (kī rōṣa kī), or the effect of Tridosh (problems caused in the body by disturbed mucous, bile and wind / gas—"tridōṣa kī hai"), or the grave consequence of my sins that result in great sorrows (bēdana biṣama pāpa), or a shadow of some evil spirit which has come to haunt me (tāpa chala chāmḥa kī), or the punishment for some wrong deed that I may have done inadvertently (karamana kūṭa kī), or some kind of black magic that my enemies have done with the intention to kill me slowly as its 'fruit' (result—"kī jantra mantra būṭa kī")

Oh Putna, the wicked hearted witch with a malignant intention (malīna mana māmḥa kī)! Oh you sinful one (pāpinī), run away from me quietly on your own (parāhi jāhi) [a], ---

Or I will make an announcement by beating a drum to warn you (paihahi sajāya, nata kahata bajāya tōhi) that you'll become mad on hearing the fame of king of monkeys (Hanuman) (bābarī na hōhi bāni jāni kapi nāmḥa kī).

I swear in the name of Lord Hanuman, the brave and matchless warrior (sapatha mahābīra kī), and confidently invoke his glory to unequivocally declare that the pains in my arms can't stay any longer, no matter how much you try to make me suffer (āna hanumāna kī duhāi balavāna kī, jō rahai pīra bāmḥa kī).

{To wit, I have prayed to Lord Hanuman to save me from my sufferings by chasing away and killing Putna, the evil spirit that has been causing me so much agony. I am very sure that Hanuman would come to my help; he will pounce upon you, oh you wicked Putna, and thrash you to death if you do not run away and leave me alone.} [b] (26)

सिंहिका सँहारि बल सुरसा सुधारि छल, लंकिनी पछारि मारि बाटिका उजारी है ।  
लंक परजारि मकरी बिदारि बार बार, जातुधान धारि धूरि धानी करि डारी है ॥ a  
तोरि जमकातरि मंदोदरी कठोरि आनी, रावन की रानी मेघनाद महतारी है ।  
भीर बाँह पीर की निपट राखी महाबीर, कौन के सकोच तुलसी के सोच भारी है ॥ b ॥ २७ ॥

siṁhikā samḥāri bala surasā sudhāri chala, laṁkinī pachāri māri bāṭikā ujāri hai .  
laṁka parajāri makarī bidāri bāra bāra, jātudhāna dhāri dhūri dhānī kari ḍārī hai . a.

tōri jamakātari maṁdōdarī kaṭhōri ānī, rāvana kī rānī mēghanāda mahatārī  
hai .  
bhīra bām̐ha pīra kī nipaṭa rākhī mahābīra, kauna kē sakōca tulasī kē sōca  
bhārī hai . b. 27..

Verse no. 27 - You (Hanuman) had vanquished the strength of Singhika (the female demon who lived in the ocean and had intercepted Hanuman during his leap across the ocean to reach Lanka in search of Sita<sup>1</sup>). (siṁhikā sam̐hāri)

You had overcome the deceit of Sursa (who had tried to gobble Hanuman up by spreading her mouth 800 miles wide at the time he was crossing the ocean<sup>2</sup>). (bala surasā sudhāri chala)

You had punched and dashed to the ground the demoness Lankini (the female demon who was guarding the gates of Lanka and had tried to stop Hanuman from entering the city; at that time he had punched and dashed her to the ground so violently that she vomited blood<sup>3</sup>). (laṁkinī pachāri mārī)

You had laid to waste the Ashok garden (the royal garden of Ravana, the king of Lanka, where Sita was held captive by him<sup>4</sup>) (bāṭikā ujārī hai), burnt the golden city of Lanka (the capital city of the demons<sup>5</sup>) (laṁka parajārī), had killed Makari (who lived in the pond where a demon named Kalnemi, who was disguised as a hermit, had sent Hanuman to refresh himself while he was on his way to bring the Sanjivani herb to revive Laxman in the battle-field; at that time, Hanuman had slayed both Makari and Kalnemi<sup>6</sup>) (makarī bidārī), and you had demolished (destroyed) the demon army repeatedly (during the first encounter in the Ashok garden<sup>7</sup>, and subsequently in the war of Lanka<sup>8</sup>) (bāra bāra, jātudhāna dhāri dhūri dhānī kari ḍārī hai). [a]<sup>9</sup>

You had torn the impenetrable curtain and pulled out Mandodari, the mother of Meghnad and the queen of Ravana, from her royal palace in Lanka (tōri jamakātari maṁdōdarī kaṭhōri ānī, rāvana kī rānī mēghanāda mahatārī hai)<sup>10</sup>.

Oh Brave King of Monkeys (mahābīra)! Tulsidas is very worried and wonders what is preventing you, what is making you hesitant, whom do you fear or are afraid of annoying or offending that you desist from providing relief to him (Tulsidas) from the severe pain in his arms inspite of you possessing such formidable valour, strength and power as is evident from the incidents cited herein above (bhīra bām̐ha pīra kī nipaṭa rākhī, kauna kē sakōca tulasī kē sōca bhārī hai)?

{To wit, say oh Lord, why have you neglected Tulsidas and overlooking his sufferings inspite of him being your devotee and repeatedly pleading with you to protect him and give him relief? Oh kind and gracious Lord, pritheer tell me, for I am very confounded and am unable to comprehend why are you not removing the severe pain in Tulsidas' arms though you are fully capable of doing it just in the way you had vanquished, conquered and crushed such formidable enemies and obstacles as cited herein above? Your neglect of Tulsidas is very mysterious, and there is no plausible reason in sight. Nevertheless, he repeatedly begs you to please pay heed to his humble request in this regard.} [b] (27)

[Note—<sup>1</sup>Singhika—This incident is narrated in the epic 'Ram Charit Manas', Sundar Kand, Chaupai line nos. 1-5 that precede Doha no. 3.

<sup>2</sup>Sursa—This incident is narrated in the epic 'Ram Charit Manas', Sundar Kand, Doha no. 2 along with Chaupai line nos. 2-12 that precede it.

<sup>3</sup>Lankini—This incident is narrated in the epic ‘Ram Charit Manas’, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 4—to Chaupai line no. 3 that precedes Doha no. 5.

<sup>4</sup>Ashok garden—This incident is narrated in the epic ‘Ram Charit Manas’, Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 18.

<sup>5</sup>Burning of Lanka—This incident is narrated in the epic ‘Ram Charit Manas’, Sundar Kand, Doha no. 24—to Chaupai line no. 8 that precedes Doha no. 26.

<sup>6</sup>Slaying of Makari and Kalnemi—This incident is narrated in the epic ‘Ram Charit Manas’, Lanka Kand, Doha no. 55—to Chaupai line no. 6 that precedes Doha no. 58.

<sup>7</sup>Trouncing the demon army at Ashok garden—This incident is narrated in the epic ‘Ram Charit Manas’, Sundar Kand, Chaupai line no. 3 that precedes Doha no. 18—to Chaupai line no. 9 that precedes Doha no. 19.

<sup>8</sup>Trouncing the demon army during the War of Lanka—for instance, refer to ‘Ram Charit Manas’, Lanka Kand, Chaupai line no. 3 that precedes Doha no. 43—to Chaupai line no. 4 that precedes Doha no. 51; Chaupai line nos. 3-7 that precede Doha no. 65; Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84.

<sup>9</sup>Refer to verse no. 19 herein above also in the context of what has been said in the present stanza.

<sup>10</sup>Dragging Mandodari out from her palace—This incident is narrated in the epic ‘Adhyatma Ramayan’ written by sage Veda Vyas, in its Lanka Kand, Canto 10, verse nos. 23-33.]

तेरो बालि केलि बीर सुनि सहमत धीर, भूलत सरीर सुधि सक्र रवि राहु की ।  
तेरी बाँह बसत बिसोक लोक पाल सब, तेरो नाम लेत रहैं आरति न काहु की ॥ a  
साम दाम भेद विधि बेदहू लबेद सिधि, हाथ कपिनाथ ही के चोटी चोर साहु की ।  
आलस अनख परिहास कै सिखावन है, एते दिन रही पीर तुलसी के बाहु की ॥ b ॥ २८ ॥

tērō bāli kēli bīra suni sahamata dhīra, bhūlata sarīra sudhi sakra ravi rāhu kī .  
tērī bām̐ha basata bisōka lōka pāla saba, tērō nāma lēta rahaiṁ āratī na kāhu  
kī . a.

sāma dāma bhēda vidhi bēdahū labēda sidhi, hātha kapinātha hī kē cōṭī cōra  
sāhu kī .  
ālasa anakha parihāsa kai sikhāvana hai, ētē dina rahī pīra tulasī kē bāhu kī .  
b. 28..



Verse no. 28 - Oh Brave Warrior (bīra)! When people who regard themselves as strong and powerful hear about the deeds that you had done as a child, they become nervous and terrified (tērō bāli kēli suni sahamata dhīra).

Even Indra (the king of Gods), the Sun and the demon Rahu too become terrified and nervous when they recollect those events of your childhood days (bhūlata sarīra sudhi sakra ravi rāhu kī)<sup>1</sup>.

All the Lokpals (the custodians of the world) live fearlessly on the strength of your arms (tērī bāmha basata bisōka lōka pāla saba), and no one remains sorrowful by remembering you and invoking your name. (tērō nāma lēta rahaiṁ ārati na kāhu kī)<sup>2</sup>. [a]

Even the Vedas assert and the three laws of policy (punishment, charity and deception) also prove (sāma dāma bhēda vidhi bēdahū labēda sidhi) that the tuft of hairs on a person's head are in the grasp of the King of Monkeys—i.e. everyone in this world, whether honest or dishonest, whether upright or thief, whether good or bad, is under the overall control of Hanuman who holds them by the tuft of hair (known as the Choti—"cōṭī") on their heads (hātha kapinātha hī kē cōṭī cōra sāhu kī).

{The word "Choti" refers to a tuft of hairs left uncut on the head of Hindus. It can be easily grasped even if the rest of the head is clean-shaven. Tulsidas means that Hanuman exercises control over all living beings, and holds them by their hairs just like a tough task-master would punish an errant person who might break discipline or violate settled rules by holding the latter by his hairs in order to hold him accountable and punish him.}

This being your formidable reputation and stupendous ability (that the mere mention of your name sends chill down the spine of powerful entities, such as Indra, Sun and Rahu, not to mention ordinary creatures), say then, there seems to be no visible reason as to why Tulsidas has to suffer so much due to the pain in his arms (though he is your devotee, has submitted himself before you, and is begging you to protect him)? Why are you showing indifference and laxity towards him? Is it due to your anger at him, or are you punishing him for something he is totally unaware of (ālāsa anakha parihāsa kai sikhāvana hai, ētē dina rahī pīra tulasī kē bāhu kī)?

{Oh Lord, if these are the reasons, then I put my head at your holy feet to beg forgiveness, and beseech you to pardon me for my follies. But oh Lord, my suffering has become unbearable, so please intervene in this matter and do something to give me peace and relief.} [b] (28)

[Note—<sup>1</sup>During his childhood days, once Hanuman had leapt at the disc of the rising sun in order to eat it as he thought it to be a ripe fruit dangling from the sky. The demon Rahu had also come at the same time to devour the sun. When Hanuman confronted Rahu, the latter ran away terrified. He went to Indra and threatened to vent his ire on the latter. Indra came on his war elephant to challenge Hanuman, but he (Hanuman) fearlessly lunged at the elephant of Indra. Flabbergasted and stunned at the fearlessness and dare-devilry of Hanuman, Indra had struck the latter with his weapon known as Vajra, which hit Hanuman and broke his jaw bone. This in turn infuriated the Wind-God, the father of Hanuman, who stopped the flow of air in this world, as a result of which the entire creation faced total annihilation due to suffocation. Terrified, the Gods prayed to the Wind-God to excuse Indra, and they blessed Hanuman with many boons.

This incident is narrated in (a) Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164-178; and (b) Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 22-65—to Sarga 36, verse nos. 1-44.

A reference to this incident has been made earlier in verse no. 5 also.

<sup>2</sup>Refer also to verse nos. 20 and 24 of this hymn ‘Hanuman Bhahuk’ in this context.]

ढूकनि को घर घर ढोलत कँगाल बोलि, बाल ज्यों कृपाल नत पाल पालि पोसो है ।  
कीन्ही है सँभार सार अँजनी कुमार बीर, आपनो बिसारि हैं न मेरेहू भरोसो है ॥ a  
इतनो परेखो सब भान्ति समरथ आजु, कपिराज सांची कहों को तिलोक तोसो है ।  
सासति सहत दास कीजे पेखि परिहास, चीरी को मरन खेल बालकनि कोसो है ॥ b ॥ २९ ॥

ṭūkani kō ghara ghara ḍōlata kamḡāla bōli, bāla jyōm krpāla nata pāla pāli  
pōsō hai .  
kīnhī hai sam̐bhāra sāra am̐janī kumāra bīra, āpanō bisāri hair̐ na mērēhū  
bharōsō hai . a.

itanō parēkhō saba bhānti samaratha āju, kapiṛāja sām̐cī kahaur̐m kō tilōka  
tōsō hai .  
sāsati sahata dāsa kijē pēkhi parihāsa, cīrī kō marana khēla bālakani kōsō hai  
. b. 29..

Verse no. 29 – Oh kind Lord, you are a benevolent benefactor of the poor, and are an abode of mercy (krpāla)! I had to wander from house to house like a poor vagabond, a pauper, in search of morsels of food (ṭūkani kō ghara ghara ḍōlata kamḡāla), but you called me and nursed me like I was your son; you took me under your care and granted me your patronage (bōli bāla jyōm nata pāla pāli pōsō hai).

Oh brave son of Anjani (am̐janī kumāra bīra)! Mainly, it is you who has been my protector and guardian (kīnhī hai sam̐bhāra sāra). I have firm conviction, I am extremely certain that you would not, never ever, forget your servant—there is no doubt about it (āpanō bisāri hair̐ na mērēhū bharōsō hai). [a]

Oh King of Monkeys (kapiṛāja)! It has been unequivocally established and is a proven truth that you are able in all respects, and there is no one comparable to you in the three Lokas—i.e. anywhere in the world, in none of its three divisions such as the heaven, the earth and the nether world, there is no one else who is more able, strong, powerful, gracious, kind, benevolent and merciful than you are (itanō parēkhō saba bhānti samaratha āju, sām̐cī kahaur̐m kō tilōka tōsō hai).

But I regret very much that inspite of all this, the poor bird (that’s ‘me’, Tulsidas) is being tortured to death by playful boys (i.e. those who oppose me, as well as my bad stars and my misfortunes that have teamed together to cause so much pain and torments to me) (cīrī kō marana khēla bālakani kōsō hai), and it is so unfortunate that instead of coming to my aid and chasing my tormentors away you seem to enjoy this sport of my wails and sufferings (sāsati sahata dāsa kijē pēkhi parihāsa)<sup>1</sup>.

{Oh kind Lord Hanuman! All kinds of evil spirits and my misfortunes are hell-bent in tormenting me, and the irony is that you are watching silently instead of

taking steps to protect me from my tormentors, though you surely can do so. This particular situation —of you neglecting me and my welfare— has given me more cause of grief and makes me feel so sorrowful rather than the actual pain which is caused by my bad fate.<sup>2</sup> [b] (29)

[Note—<sup>1</sup>In this verse, Tulsidas compares himself to a helpless bird which is either caged or has its legs tied by string by wicked boys who then subject the poor and hapless bird to horrible teasing and suffering by mercilessly pricking and poking it from the side. The terrified bird jumps here and there in pain and horror, it helplessly flutters, shrieks and cries, but instead of letting it free and showing mercy on the poor creature, the rascals laugh and enjoy the spectacle.

Tulsidas compares this spectacle to his own sufferings, and tells Lord Hanuman that he is feeling helpless and hapless. Then he pleads to the Lord to come to his aid and deliver him from his suffering, just like some kind person coming to the aid of that miserable bird by chasing the evil boys away, releasing the poor bird from its bondage, and setting it free to fly away. Just imagine how much the bird's soul would bless its liberator and benefactor! Not only this, the kind person who sets the bird free and saves it from the wickedness of the pervert-minded boys would himself derive immense joy and peace of soul in this charitable deed of his. So therefore, Tulsidas says that even Lord Hanuman would likewise enjoy happiness of doing a charitable deed when he helps him (Tulsidas) find deliverance from his sufferings.

Refer also to verse no. 22 in this context.

<sup>2</sup>Refer also to stanza no. 'b' of verse no. 30 herein below.]

आपने ही पाप तें त्रिपात तें कि साप तें, बढ़ई है बाँह बेदन कही न सहि जाति है ।  
 औषध अनेक जन्त्र मन्त्र टोटकादि किये, बादि भये देवता मनाये अधीकाति है ॥ a  
 करतार, भरतार, हरतार, कर्म काल, को है जगजाल जो न मानत इताति है ।  
 चरो तेरो तुलसी तू मेरो कछो राम दूत, ढील तेरी बीर मोहि पीर तें पिराति है ॥ b ॥ ३०॥

āpanē hī pāpa tēm tripāta tēm ki sāpa tēm, baṛhaī hai bām̐ha bēdana kahī na  
 sahi jāti hai .  
 auṣadha anēka jantra mantra ṭoṭakādi kiyē, bādi bhayē dēvatā manāyē  
 adhīkāti hai . a.

karatāra, bharatāra, haratāra, karma kāla, kō hai jagajāla jō na mānata itāti  
 hai .  
 cērō tērō tulasī tū mērō kahyō rāma dūta, ḍhīla tērī bīra mōhi pīra tēm pirāti  
 hai . b. 30..

Verse no. 30 - The pain in my arms has increased either due to my own sins (āpanē hī pāpa tēm), or due to the effects of Traitaps (tripāta tēm)<sup>1</sup>, or due to some kind of curse cast upon me (ki sāpa tēm). It has become unbearable for me; it has increased to the extent that I can't describe its intensity and subsequent agony and misery it is causing me (baṛhaī hai bām̐ha bēdana kahī na sahi jāti hai).

I tried all means and resorted to various medicines, rituals, black-magic, charms, mantras, worship of gods etc. in order to find some relief from my pain (auśadha anēka jantra mantra ṭōṭakādi kiyē) – but all attempts proved futile; the pain goes on increasing (bādi bhayē dēvatā manāyē adhikāti hai). [a]

Brahma, Vishnu, Shiva (i.e. the three Gods of the Trinity—“karatāra, bharatāra, haratāra”), Karma (the desire to do a particular kind of deed), Kaal (i.e. factors of time and age) (karma kāla), and all other kinds of entities in this world—say, who or which one of them does not follow your instructions; who or which amongst them can defy your orders and go against your commands (kō hai jagajāla jō na mānata itāti hai)<sup>2</sup>?

Oh Lord Ram's messenger (rāma dūta)<sup>3</sup>. Tulsidas is your devoted and faithful servant (cērō tērō tulasī), and you have accepted him as such (tū mērō kahyō)<sup>4</sup>.

Oh Brave Lord (bīra)! Your laxity and indifference towards me and my sufferings is causing more mental agony to me than the physical suffering itself (ḍhīla tērī mōhi pīra tērī pirāti hai)<sup>5</sup>. [b] (30)

[Note—<sup>1</sup>The word ‘Traitaṭap’ refers to the sufferings caused by anyone of these three factors—(i) Adhyatmik or spiritual problems associated with corrupted mind and soul; (ii) Adhibhautik or problems arising due to creatures in this mortal, physical world, such as from one’s enemies, diseases, natural calamities etc.; and (iii) Adhidaivik or problems created by demonic or evil forces; even from annoyed gods and bad stars.

Refer to verse no. 19 in this context.

<sup>2</sup>In this context, refer to verse no. 24 also.

<sup>3</sup>Refer also to verse nos. 8 and 22 herein above, and verse no. 31 herein below.

<sup>4</sup>Refer to verse nos. 14, 16, 20 and 29 herein above.

<sup>5</sup>Refer also to verse no. 29 herein above.]

दूत राम राय को, सपूत पूत वाय को, समत्व हाथ पाय को सहाय असहाय को ।  
बाँकी बिरदावली बिदित बेद गाइयत, रावन सो भट भयो मुठिका के धाय को ॥ a  
एते बडे साहेब समर्थ को निवाजो आज, सीदत सुसेवक बचन मन काय को ।  
थोरी बाँह पीर की बड़ई गलानि तुलसी को, कौन पाप कोप, लोप प्रकट प्रभाय को ॥ b ॥३१॥

dūta rāma rāya kō, sapūta pūta vāya kō, samatva hātha pāya kō sahāya  
asahāya kō .  
bāmīkī biradāvalī bidita bēda gāiyata, rāvana sō bhaṭa bhayō muṭhikā kē  
dhāya kō . a.

ētē baḍē sāhēba samartha kō nivājō āja, sīdata susēvaka bacana mana kāya  
kō .  
thōrī bāmīha pīra kī barāī galāni tulasī kō, kauna pāpa kōpa, lōpa prakāṭa  
prabhāya kō . b. 31..

Verse no. 31 - You are the messenger of Lord Ram (dūta rāma rāya kō), and a worthy son of the Wind-God (sapūta pūta vāya ko). You have a healthy and muscular body, and you are a benevolent benefactor of the helpless and the hapless (samatva hātha pāya kō sahāya asahāya kō).

The glory of your fame is known all over the world, even the Vedas sing it (bām̐kī biradāvalī bidita bēda gāiyata)<sup>2</sup>. The mighty warrior Ravana, the powerful king of the demons, fainted when you had punched him with your clenched fists (rāvana sō bhaṭa bhayō muṭhikā kē dhāya kō)<sup>3</sup>. [a]

{Referring to himself, Tulsidas says—} It is an irony that today this humble servant of such a worthy and able master as you are (ētē baḍē sāhēba samartha kō nivājō āja) is made to suffer so much in his body, in his mind and in his words—i.e. his arms ache beyond measure, his mind is not at peace, his heart is restless, and as a combined result of which he talks in delirium like a sick man, wailing and lamenting in agony (sīdata susēvaka bacana mana kāya kō).

Tulsidas says that he is suffering greatly from the arthritic pain in his arms, and wonders what mistake he has ever made, what great sin he has committed the consequences of which are so great and unpardonable (kauna pāpa kōpa, lōpa prakāṭa prabhāya kō) that have made Lord Hanuman so angry with him to the extent that he (Hanuman) has forgotten all about his own greatness, his great qualities and virtues, his benevolent and merciful nature, his vows of granting protection to his devotees—it seems all the glories of Hanuman have become dormant (thōrī bām̐ha pīra kī barāī galāni tulasī kō). {Tulsidas laments that Lord Hanuman is not taking care of him inspite of watching him suffer helplessly due to the severity of pain in his arms.}<sup>4</sup> [b] (31)

[Note—<sup>1</sup>Refer also to verse no. 29 herein above.

<sup>2</sup>Vedas—refer also to verse nos. 3, 9 herein above.

<sup>3</sup>Refer to the epic ‘Ram Charit Manas’, Lanka Kand, Chaupai line nos. 2-3 that precede Doha no. 84.

<sup>4</sup>Refer also to verse nos. 15, 18, 20, 27, 28 in this context.]

देवी देव दनुज मनुज मुनि सिद्ध नाग, छोटे बड़ए जीव जेते चेतन अचेत हैं ।  
पूतना पिसाची जातुधानी जातुधान बाग, राम दूत की रजाई माथे मानि लेत हैं ॥ a  
घोर जन्त्र मन्त्र कूट कपट कुरोग जोग, हनुमान आन सुनि छाड़त निकेत हैं ।  
क्रोध कीजे कर्म को प्रबोध कीजे तुलसी को, सोध कीजे तिनको जो दोष दुख देत हैं ॥ b  
॥३२॥

dēvī dēva danuja manuja muni siddha nāga, chōṭē barāē jīva jētē cētana  
acēta haiṁ .  
pūtanā pisācī jātudhānī jātudhāna bāga, rāma dūta kī rajāī māthē māni lēta  
haiṁ . a.

ghōra jantra mantra kūṭa kapaṭa kurōga jōga, hanumāna āna suni chārata  
nikēta hair̥m .  
krōdha kijē karma kō prabōdha kijē tulasī kō, sōdha kijē tinakō jō dōṣa dukha  
dēta hair̥m . b. 32..

Verse no. 32 – The orders of Lord Hanuman, who was a favourite messenger of Lord Ram (rāma dūta), is obeyed with due respect by all the gods, goddesses, demons, humans, sages & hermits, as well as by the mystics, the serpents (representing reptiles and subterranean creatures) (dēvī dēva danuja manuja muni siddha nāga), and all other big and small entities of this world, whether they be animate or inanimate (chōṭē barāē jīva jētē cētana acēta hair̥m)<sup>1</sup>.

Even evil spirits represented by Putna<sup>2</sup>, ogres, ghosts, phantoms and hobgoblins, and other wicked creatures of evil nature and of all denominations (pūtanā pisācī jātudhānī jātudhāna bāga)—all of them accept the supremacy of Lord Hanuman and bow their heads before him (kī rajāī māthē māni lēta hair̥m) [a]

Terrible diseases, effects of black-magic, Mantras (mystical formulas), charms, deceits and cunning, and all such things which can have negative effects that cause torment and harassment to innocent people (ghōra jantra mantra kūṭa kapaṭa kurōga jōga)—all of them are neutralized, abandon their nefarious designs and their wicked intentions when they hear the sacred and holy name of Lord Hanuman (hanumāna āna suni chārata nikēta hair̥m). {Lord Hanuman's holy name is so powerful and potent that no negativity can stand before it. It is just like the case of a strong wind that can topple huge trees and upturn heavy ships in the ocean.}

Oh Lord, I pray to you to become angry at my bad deeds if there are any (krōdha kijē karma kō), and admonish them, take them to task for tormenting me so much because I have not done them consciously or voluntarily, but I am made to suffer their consequences by default (sōdha kijē tinakō jō dōṣa dukha dēta hair̥m).

So oh Lord, please have mercy on Tulsidas, be considerate towards him, and deliver him from the torments he is being subjected to (prabōdha kijē tulasī kō)<sup>3</sup>. [b]  
(32)

[Note—<sup>1</sup>Refer also to verse no. 24 in this context.

<sup>2</sup>Refer also to verse no. 26 in this context.

<sup>3</sup>Tulsidas concedes that he may have made mistakes, but they were inadvertently done by him. He prays to Lord Hanuman to spare him the punishment for mistakes he might have made that resulted in causing him so much pain for the simple reason that he had not done any wrong willingly, and so he deserves leniency, a considerate view regarding the punishment due for him, as well as forgiveness and pardon. He pleads with Lord Hanuman that instead of subjecting him to so much suffering, the Lord ought to show his anger at the bad deeds or mistakes Tulsidas may have made in his life that are at the root of his sufferings, because, as he has said earlier in verse no. 30, all the deeds along with everything else in this world are under the command and control of Hanuman.

So Tulsidas asks why should he be singled out for punishment for the deeds that resulted in his sufferings, if they cannot be done without Hanuman's permission.

If we examine this verse carefully, it is obvious that Tulsidas has put the ball squarely in Hanuman's court—holding him responsible for allowing Tulsidas to commit wrong deeds! Obviously, Hanuman was in a fix, and as it turned out, in due course of time Tulsidas' pain was relieved by the grace of Lord Hanuman.

At this honest and frank talk of Tulsidas, Lord Hanuman must have been very amused and he must have smiled; he did not become angry at Tulsidas for indirectly accusing him for the pain in his arms. We must remember that a devotee is very much loved by the deity to whom he is devoted; it is like a bond between a loving parent and his or her child. If the child is suffering from some serious pain, then the parent is the one who bears the brunt of the child's annoyance at the latter's physical problems and discomfort. Who else would listen to the child; before who else would the helpless child wail and throw tantrums to show how much miserable he is, how much he is suffering? So therefore, there is no question of Lord Hanuman getting angry at Tulsidas.]

तेरे बल बानर जिताये रन रावन सौं, तेरे घाले जातुधान भये घर घर के ।  
 तेरे बल राम राज किये सब सुर काज, सकल समाज साज साजे रघुबर के ॥ a  
 तेरो गुनगान सुनि गीरबान पुलकत, सजल बिलोचन बिरंचि हरिहर के ।  
 तुलसी के माथे पर हाथ फेरो कीस नाथ, देखिये न दास दुखी तोसो कनिगर के ॥ b ॥ ३३ ॥

tērē bala bānara jitāyē rana rāvana sōm, tērē ghālē jātudhāna bhayē ghara  
 ghara kē .  
 tērē bala rāma rāja kiyē saba sura kāja, sakala samāja sāja sājē raghubara kē  
 . a.

tērō gunagāna suni gīrabāna pulakata, sajala bilōcana biraṁci harihara kē .  
 tulasī kē māthē para hātha phērō kīsa nātha, dēkhiyē na dāsa dukhī tōsō  
 kanigara kē . b. 33..

Verse no. 33 - It was your valour and strength that made the monkeys victorious in the war with Ravana (tērē bala bānara jitāyē rana rāvana sōm), and it was your destruction of the city that made the demons homeless (alluding to the burning of Lanka) (tērē ghālē jātudhāna bhayē ghara ghara kē).

It was on your strength that Lord Ram had successfully accomplished the objective of the gods (which was to eliminate the tyranny of the demons led by their ferocious king Ravana) (tērē bala rāma rāja kiyē saba sura kāja)<sup>1</sup>, and it was you who had assembled and fully equipped Lord Ram with the necessary paraphernalia to win that epic war (sakala samāja sāja sājē raghubara kē).

{To wit, Hanuman had led the assault from the front, and he led the army of Lord Ram to its final victory over the demons of Lanka.} [a]

Hearing your glories, the Gods get thrilled and feel very happy (tērō gunagāna suni gīrabāna pulakata), while tears of affection for you well-up in the eyes of seniors amongst them, such as Brahma, Vishnu and Shiva (i.e. the Gods of the Trinity) (sajala bilōcana biraṁci harihara kē).

Oh Lord of Monkeys (kīsa nātha)! Please caress Tulsidas' head affectionately as a token of your blessing him (tulasī kē māthē para hātha phērō). No servant of

a gracious and benevolent Lord like you are— a Lord who is always careful to keep his honourable and impeccable reputation intact, who is always mindful of his obligations and duties towards his dependants and servants, who is always willing to protect and provide shelter and succour to his devotees and servants— has ever suffered at any time (*dēkhiyē na dāsa dukhī tōsō kanigara kē*).

{So therefore, why should, or why would I suffer? With a gracious, benevolent and kind Lord at my back, it is my firm conviction that I have no reason or cause to worry about my miserable condition, for it is sure Hanuman would take care of it very soon. I beseech you therefore, oh Lord, to take care of me in order to uphold your glorious reputation and honour the promise you have made to help those who are distressed and miserable.} [b] (33)

[Note—<sup>1</sup>This objective has been clearly explained in ‘Ram Charit Manas’, Baal Kand, (i) Chaupai line no. 4 that precedes Doha no. 110; (ii) Doha no. 121 along with Chaupai line nos. 6-8 that precede it; and (iii) Chaupai line no. 4 that precedes Doha no. 184—to Chaupai line no. 7 that precedes Doha no. 187.]

पालो तेरे दूक को परेहू चूक मूकिये न, कूर कौड़ई दूको हौं आपनी ओर हेरिये ।  
भोरानाथ भोरे ही सरोष होत थोरे दोष, पोषि तोषि थापि आपनो न अव डेरिये ॥ a  
अँबु तू हौं अँबु चूर, अँबु तू हौं डिंभ सो न, बूझिये बिलंब अवलंब मेरे तेरिये ।  
बालक बिकल जानि पाहि प्रेम पहिचानि, तुलसी की बाँह पर लामी लूम फेरिये ॥ b ॥ ३४ ॥

*pālō tērē ṭuka kō parēhū cūka mūkiyē na, kūra kauṛaī dūkō hauṁ āpanī ōra hēriyē .*  
*bhōrānātha bhōrē hī sarōṣa hōta thōrē dōṣa, pōṣi tōṣi thāpi āpanō na ava dēriyē . a.*

*am̐bu tū hauṁ am̐bu cūra, am̐bu tū hauṁ ḍimbha sō na, būjhiyē bilamba avalamba mērē tēriyē .*  
*bālaka bikala jāni pāhi prēma pahicāni, tulasī kī bām̐ha para lāmī lūma phēriyē . b. 34..*

Verse no. 34 – Oh Lord, I have been brought up by your mercy and benevolence, so even if I commit mistakes, please do not neglect me, and please do not keep quiet at my sufferings (*pālō tērē ṭuka kō parēhū cūka mūkiyē na*)

Consider your glory, keep in mind your own honour and reputation, though I am an unworthy fellow worth two pennies, and I might also have gone astray (*kūra kauṛaī dūkō hauṁ āpanī ōra hēriyē*).

{Oh Lord, I am an ordinary poor person who is prone to committing mistakes, but remember that you are an exalted soul, a powerful and all-able Lord of all the creatures. So obviously there is no comparison between how I must act and behave, and how you should. Therefore, I may be an errant, I may be a fallen person, I may have committed some mistakes, but after all I have surrendered myself before you, seeking your grace and mercy, and so I can't be turned away by you as it would put you in a very bad light in the eyes of the world. You are reputed to be forgiving,



accommodating and considerate Lord. So please be mindful of your reputation and have mercy upon me.}

Oh simple-hearted Lord (bhōrānātha)! You become angry at trifles because of your simplicity (bhōrē hī sarōṣa hōta thōrē dōṣa). But please be satisfied with whatever sort of person I am, and please re-habilitate me. Considering me to be your servant, do not make me distressed and feel helpless any longer, and take necessary steps to make me feel happy and cheerful (pōṣi tōṣi thāpi āpanō na ava ḍēriyē). [a]

If you are 'water', then I am a 'fish' (am̐bu tū hauṁ am̐bu cūra); if you are a 'mother' then I am your 'young child' (am̐bu tū hauṁ ḍimbha)

{To wit, just like there is an inalienable bond between the water and the fish, or the mother and her infant child, as they can't be separated from one another, Tulsidas says that similarly there is a bond between him and Lord Hanuman. Further, just like the case that the fish depends on the water for its survival, and the infant too depends upon its mother for survival, Tulsidas says that likewise he too depends on Lord Hanuman for his survival.}

So oh Lord, do not delay in redeeming me, for under all situations and circumstances I have you as my sole support and succour (sō na būjhiyē bilamba avalamba mērē tēriyē).

Realising that your child Tulsidas is greatly distressed, is innocent, and has great affection for you (bālaka bikala jāni pāhi prēma pahicāni, tulasī), oh Lord, please caress his arms with your long tail, massage his arms lovingly with your tail by moving it on it, so that the pain in it vanishes (tulasī kī bām̐ha para lāmī lūma phēriyē). [b] (34)

घेरि लियो रोगनि, कुजोगनि, कुलोगनि ज्यों, बासर जलद घन घटा धुकि धाई है ।

बरसत बारि पीर जारिये जवासे जस, रोष बिनु दोष धूम मूल मलिनाई है ॥ a

करुनानिधान हनुमान महा बलवान, हेरि हँसि हाँकि फूँकि फौँजै ते उड़आई है ।

खाये हुतो तुलसी कुरोग राढ़ राकसनि, केसरी किसोर राखे बीर बरिआई है ॥ b ॥ ३५ ॥

ghēri liyō rōgani, kujōgani, kulōgani jyauṁ, bāsara jalada ghana ghaṭā dhuki dhāi hai .

barasata bāri pīra jāriyē javāsē jasa, rōṣa binu dōṣa dhūma mūla malināi hai . a.

karunānidhāna hanumāna mahā balavāna, hēri ham̐si hām̐ki phūṁki phauṁjai tē uṛāi hai .

khāyē hutō tulasī kurōga rār̥ha rākasani, kēsari kisōra rākhē bīra bariāi hai . b. 35..

Verse no. 35 - Diseases, unfavourable circumstances, bad fate and vile people have surrounded me on all the sides (ghēri liyō rōgani, kujōgani, kulōgani) even as dark clouds cause darkness similar to night when they fill the space of the sky in all directions, thereby effectively obscuring the light of the sun (jyauṁ, bāsara jalada ghana ghaṭā dhuki dhāi hai). {Oh Lord Hanuman, the factors I mention here have robbed the peace of my mind; they have made me restless and are causing immense hardship to me so much so that I am forced to live a life of hell.}

{Using the metaphor of the rain-bearing dark clouds that obscure the sun even during mid-day, causing all engulfing darkness, Tulsidas further says that his misfortunes have ruined his life and obliterated all happiness from it, thereby plunging him into endless dark days of pain, grief, misery and agony. Thus he says—}

They (i.e. Tulsidas' misfortunes and evil fate represented by the dark clouds) have angrily poured their pain-like rain on an innocent Tulsidas (*barasata bāri pīra*), and they have scorched and burnt him like a fire would do to cotton (*jāriyē javāsē jasa*).

They (evil fate and circumstances) are showing wrath at me and pummelling me with misery from all the sides for no fault of mine—i.e. for no rhyme or reason, they are tormenting me endlessly (*rōṣa binu dōṣa*). They are causing gloom all around me, and shaking me from my roots (*dhūma mūla malināi hai*). {Just like a severe storm accompanied by lightening, thunder and heavy rain would uproot trees and cause havoc all around, the sufferings of Tulsidas too have shaken him from the inside.} [a]

Oh merciful Lord Hanuman who possesses immense strength and valour (*karunānidhāna hanumāna mahā balavāna*)! Glance at them with a smile (*hēri hamśi*) and disperse the opposite army (of clouds symbolising my tormentors, sins, pains and agonies) by your mere breath (*hāmki phūmki phaurṁjai tē urāi hai*). {To wit, just like clouds are dispersed when the wind begins to blow, Tulsidas asks Lord Hanuman to blow his misfortunes away by his merciful glance as well as by angrily snorting at them so they scatter away out of his (Hanuman's) fear.}

Oh mighty warrior, the brave son of Kesari (*kēsari kisōra bīra*)! Oh Lord, had you not bravely protected me till now by showing grace and mercy on me (*rākhē bariāi hai*), the merciless demon in the shape of diseases would have almost torn Tulsidas apart to feast upon him, and rob him of his peace of mind and happiness (*khāyē hutō tulasī kurōga rārha rākasani*). {But unfortunately, the job is half done, for my misery continues unabated. So I humbly, prayerfully and most sincerely beg you to please be kind to bravely confront this cruel demon and chase it away completely to save Tulsidas from its clutches.\*}

{\*From the tenor of the language it is clear what Tulsidas means here—he says that he realises that Hanuman has indeed quietly helped him survive the onslaught of the demon representing his diseases and evil fate, because otherwise he would have succumbed to his agonies and pain by now. But they are still lingering; they aren't fully cured. So he exhorts Lord Hanuman to finish the unfinished task by blessing Tulsidas with full recovery from his pains and agonies, which would help restore his peace and happiness.} [b] (35)

सवैया

राम गुलाम तु ही हनुमान गोसाँई सुसाँई सदा अनुकूलो ।

पाल्यो हौं बाल ज्यों आखर दू पितु मातु सौं मंगल मोद समूलो ॥ a

बाँह की बेदन बाँह पगार पुकारत आरत आनंद भूलो ।

श्री रघुबीर निवारिये पीर रहौं दरबार परो लटि लूलो ॥ b ॥ ३६ ॥

savaiyā

rāma gulāma tu hī hanumāna gōsāmī susāmī sadā anukūlō .  
pālyō haurṁ bāla jyōṁ ākhara dū pitu mātu sōṁ maṁgala mōda samūlō . a.

bāmha kī bēdana bāmha pagāra pukārata ārata ānamda bhūlō .  
śrī raghubīra nivāriyē pīra rahaurṁ darabāra parō laṭi lūlō . b. 36..

Verse no. 36 – {Addressing Hanuman in the first line of the verse, Tulsidas says—}  
‘Oh Lord Hanuman, your majesty is the best Lord in the world (hanumāna gōsāmī  
susāmī), one who is eternally devoted unconditionally to Lord Ram much like a  
faithful servant is towards his Lord (rāma gulāma).

You always favour and take the side of those who are servants (devotees) of  
Lord Ram (tu hī sadā anukūlō).’

{Now, in the rest of the part of this verse Tulsidas addresses Lord Ram to  
whom Hanuman as well as he himself is devoted. He does so to emphatically tell  
Hanuman that since the latter is always eager to help devotees of Lord Ram as  
mentioned herein above, he must come to the aid of Tulsidas because the latter is very  
close to Lord Ram so much so that the Lord had brought him up like a loving parent  
would when Tulsidas had no one else in this world to care for him in his childhood  
days. This being the case, it becomes a moral duty of Lord Hanuman to take care of  
Tulsidas and answer his prayers. So he continues as follows—}

‘The two letters of Lord Ram’s divine and holy name, i.e., the letters ‘Raa’  
and ‘Ma’ (ākhara dū), which are the root and abode of all bliss and happiness  
(maṁgala mōda samūlō)<sup>1</sup>, and they have looked after me like my own parents  
would have done since my childhood (pālyō haurṁ bāla jyōṁ pitu mātu sōṁ)<sup>2</sup>. [a]

Oh the Lord whose mighty arms give refuge to one and all (bāmha pagāra)! I  
have forgotten all happiness due to the pain in my arms, and am pleading to you for  
mercy (bāmha kī bēdana pukārata ārata ānamda bhūlō).

Oh Lord Ram, the brave and exalted Lord of the Raghus (“śrī raghubīra”; i.e.  
the exalted Lord in the line of kings who ruled the mighty kingdom of Ayodhya)!  
Please remove my pain, so that, inspite of my weaknesses and shortcomings, I can lie  
in your court singing your glories—i.e. I can spend my days in your refuge without  
trying to seek solace and succour anywhere else, and I will laud you and sing your  
glories for all times to come (nivāriyē pīra rahaurṁ darabāra parō laṭi lūlō).’ [b]  
(36)

[Note—<sup>1</sup>The glory, holiness, spiritual value and divinity of Lord Ram’s Name  
consisting of two letters ‘Raa’ and ‘Ma’ have been elaborately described in Tulsidas’  
epic story of the Lord, known as the “Ram Charit Manas”, in its Baal Kand, Chaupai  
line no. 1 that precedes Doha no. 19—to Chaupai line no. 2 that precedes Doha no.  
28.

<sup>2</sup>Tulsidas was brought up like an orphan.]

घनाक्षरी

काल की करालता करम कठिनाई कीधौ, पाप के प्रभाव की सुभाय बाय बावरे ।

बेदन कुभाँति सो सही न जाति राति दिन, सोई बाँह गही जो गही समीर डाबरे ॥ a

लायो तरु तुलसी तिहारो सो निहारि बारि, सींचिये मलीन भो तयो है तिहुँ तावरे ।  
भूतनि की आपनी पराये की कृपा निधान, जानियत सबही की रीति राम रावरे ॥ b ॥ ३७ ॥

ghanākṣarī  
kāla kī karālatā karama kaṭhināi kīdhau, pāpa kē prabhāva kī subhāya bāya  
bāvarē .  
bēdana kubhāmṭi sō sahī na jāti rāti dina, sōi bāmṭha gahī jō gahī samīra  
ḍābarē . a.

lāyō taru tulasī tihārō sō nihāri bāri, sīmciyē malīna bhō tayō hai tihumṭāvarē  
bhūtani kī āpanī parāyē kī kṛpā nidhāna, jāniyata sabahī kī rīti rāma rāvarē .  
b. 37..

Verse no. 37 – {Continuing with his prayers addressed to Lord Ram in the preceding verse no. 36 where Tulsidas had prayed to the Lord to remove the pain in his arms, he says—}

‘Oh Lord, I don't know whether it's the horror of time (kāla kī karālatā) or the bad results of my deeds (karama kaṭhināi kīdhau), whether it's the effect of sins or the natural attack arthritis which has aggravated my pain (pāpa kē prabhāva kī subhāya bāya bāvarē) – for this pain is so severe that it has been tormenting me day and night, and it has become unbearable for me (bēdana kubhāmṭi sō sahī na jāti rāti dina).

But the greatest irony and the unexplained mystery of the whole thing is that the pain has attacked the same arms which were supposed to be held by Hanuman, the able son of Wind-God (sōi bāmṭha gahī jō gahī samīra ḍābarē)!

{Tulsidas means that he is unable to understand the mystery of this peculiar situation, it's like a great puzzle for him that while on the one hand it is believed that Lord Hanuman is very powerful, strong and able in every respect, and it is the same Hanuman who has held his (Tulsidas') arms because he is Lord Hanuman's devotee and had long ago surrendered himself before the Lord, and on the other hand this severe pain has afflicted the same very arms which are held by Hanuman! So how is it happening; the two things don't square up. It is either that Hanuman has neglected him, or all that is said about Hanuman's glories are un-truths. Both these options are not possible, they are simply not feasible, for neither has Hanuman neglected him nor is Hanuman weak and helpless to come to Tulsidas' help. So then, how would one explain this puzzle? Actually, by saying these things while addressing Lord Ram as well as Lord Hanuman, Tulsidas expresses his dismay and frustration that the two able and powerful Lords are allowing the pain in his arms to linger on for so long in spite of being fully aware how much suffering the pain is causing to their devotee. Tulsidas says that if the two mighty Lords continue to overlook him and neglect his prayers, the Lords' great reputation would suffer in the eyes of the world.} [a]

Look oh Lord (nihāri), this tree called ‘Tulsi’ (a play on Tulsidas' own name) belongs to you, it is you who has been planted it (for Tulsidas would have died even in his infancy had it not been due to your protection and help) (lāyō taru tulasī tihārō sō)<sup>1</sup>, but unfortunately this tree has withered and wilted due to the heat of the

three forms of horrors called the ‘Traitaps’ (Adhidaivik, Adhibhautik and Adhyatmik)<sup>2</sup>. So please water it to give it a new lease of life. (bāri, sīmciyē malīna bhō tayō hai tihum̃ tāvarē). {Oh Lord, since this tree has been planted by you, it is obvious that you will never want it to wilt and die a premature death.}

Oh merciful Lord Ram (krpā nidhāna rāma rāvarē))! You know the nature and intentions of evil spirits and how they act to torment innocent creatures. You also know the nature and habit of those who are devoted to you and are called your own, as well as a person who is a stranger to you (bhūtani kī āpanī parāyē kī, jāniyata sabahī kī rīti).

{To wit, Lord Ram would show a preferential treatment to his devotee as compared to others. Since Tulsidas is the Lord’s devotee, so he expects the Lord to favour him by his mercy and grace so as to provide relief to him from the nagging pain in his arms. He tells Lord Ram that he is fully aware of the agony from which Tulsidas suffers, so it is expected from the Lord to provide succour and deliverance to Tulsidas from the horrors he is being subjected to due to the continued pain in his arms.} [b] (37)

[Note—<sup>1</sup>Refer to stanza no. ‘b’ of verse no. 36 herein above.

<sup>2</sup>The three Traitaps—refer also to verse nos. 19 and 30.]

पाँय पीर पेट पीर बाँह पीर मुँह पीर, जर जर सकल पीर मई है ।

देव भूत पितर करम खल काल ग्रह, मोहि पर दवरि दमानक सी दई है ॥ a

हों तो बिनु मोल के बिकानो बलि बारे हीतें, ओट राम नाम की ललाट लिखि लई है ।

कुँभज के किंकर बिकल बूढ़ए गोखुरनि, हाय राम राय ऐसी हाल कहूँ भई है ॥ b ॥ ३८ ॥

pām̃ya pīra pēṭa pīra bām̃ha pīra muṁha pīra, jara jara sakala pīra maī hai .  
dēva bhūta pitara karama khala kāla graha, mōhi para davari damānaka sī dai  
hai . a.

haum̃ tō binu mōla kē bikānō bali bārē hītēm, ōṭa rāma nāma kī lalāṭa likhi lai  
hai .

kum̃bhaja kē kimkara bikala būṛhaē gōkhourani, hāya rāma rāya aisī hāla  
kahūm̃ bhai hai . b. 38..

Verse no. 38 - Aching legs (pām̃ya pīra), aching stomach (pēṭa pīra), aching arms (bām̃ha pīra), aching mouth (muṁha pīra) – my whole body has become diseased and emaciated due to continuous pain and its accompanying agony (jara jara sakala pīra maī hai).

It appears that angry gods, ghosts, spirit of my dead ancestors, my evil deeds, my old age, as well as the ill effects of the present dark age known as Kaliyuga and malevolent stars that oppose me and wish to torment me endlessly (dēva bhūta pitara karama khala kāla graha)—all of these factors have formed a team and come together to attack me all at once like a army firing cannon-balls at me from all directions (mōhi para davari damānaka sī dai hai). [a]

Oh brave and valiant Lord (bali), I have been your slave (“binu mōla kē bikānō”; i.e. a loyal and faithful devotee, follower and a servant) who has surrendered himself and his fate to you ever since my childhood days (hauṁ tō bārē hītēm)<sup>1</sup>. Further, I have marked the holy name of Lord Ram on my forehead (ōṭa rāma nāma kī lalāṭa likhi lāi hai) to indicate that I am a humble servant of the Lord, I belong to him, and therefore my fate and well-being also depends on the Lord’s grace and mercy<sup>2</sup>.

Invoking the holy name of Lord Ram to whom Hanuman is very devoted, Tulsidas laments—‘Alas Lord Ram (hāya rāma rāya)! Is it ever possible, has it ever happened (aisī hāla kahūṁ bhaī hai) that a disciple of sage Agastya\* would get drowned in the shallow groove created in the soil by the hooves of a cow? (kum̐bhaja kē kimkara bikala būṛhaē gōkhurani).

{\*This refers to the incident when sage Agastya drank the entire ocean in a few gulps. How can a person ever get drowned in a little water that collects in the shallow hollow formed in the soil by a cow’s hooves? It would be incredulous and laughable to even think of this kind of ridiculous thing ever happening. Here Tulsidas means that it is unbelievable and absurd to imagine that he is subjected to continuous suffering inspite of his being a faithful and devoted disciple of Lord Ram. Further, Hanuman too continues to neglect him inspite of him (Hanuman) being another faithful and devoted disciple of Lord Ram. Hence, both Hanuman and Tulsidas have the same Lord Ram as their revered Master, Lord and Parent; they share a bond of brotherhood just like all the disciples of a Guru (teacher; preceptor) are called ‘brother-disciples’, or the off-springs of the same parent are called siblings as they share a common bond and a common blood that establishes a filial relationship between them based on their having a common parent. This being the undisputable and undeniable fact, Tulsidas is full of wonderment and frustration as to why he is being subjected to continuous suffering and agony while both Lord Ram as well as Hanuman are there to protect him and deliver him from his torments. His astonishment is compounded further by the fact that both Lord Ram and Hanuman are powerful, able, competent, graceful, benevolent, kind and merciful by their inherent nature, so there seems to be no plausible reason for their silence in this matter.

So Tulsidas says: “Oh Lord, you are competent and capable enough to relieve the distress of the whole world, so then why are you ignoring this poor fellow Tulsidas? Is it ever possible that it can happen (aisī hāla kahūṁ bhaī hai).”} [b] (38)

[Note—<sup>1</sup>Hanuman’s servant: refer to verse nos. 30, 31 and 34 herein above.

<sup>2</sup>Reliance on Lord Ram and his holy name: refer to verse no. 36 herein above.

बाहुक सुबाहु नीच लीचर मरीच मिलि, मुँह पीर केतुजा कुरोग जातुधान है ।

राम नाम जप जाग कियो चहों सानुराग, काल कैसे दूत भूत कहा मेरे मान है ॥ a

सुमिरे सहाय राम लखन आखर दौऊ, जिनके समूह साके जागत जहान है ।

तुलसी सँभारि ताडका सँहारि भारि भट, बेधे बरगद से बनाई बानवान है ॥ b ॥ ३९ ॥

bāhuka subāhu nīca līcara marīca mili, muṁha pīra kētujā kurōga jātudhāna hai .

rāma nāma japa jāga kiyō cahōm sānurāga, kāla kaisē dūta bhūta kahā mērē māna hai . a.

sumirē sahāya rāma lakhana ākhara dauū, jīnakē samūha sākē jāgata jahāna hai .

tulasī sam̐bhāri tāḍakā sam̐hāri bhāri bhaṭa, bēdhē baragada sē banāi bānavāna hai . b. 39..

Verse no. 39 – {Tulsidas says—} The pain in my arms (bāhuka) is like the lowly demon Subahu (subāhu nīca)<sup>1</sup>, the weakness of my body symbolises the wicked demon Marich (līcara marīca)<sup>2</sup>, the agony in the mouth is like the demoness Tadka (mum̐ha pīra kētujā)<sup>3</sup>, while other diseases are like various other demons mentioned in the story of the Ramayana—all of them have joined hands to inflict immeasurable pain and suffering on me (mili, kurōga jātudhāna hai).

I want to affectionately use Lord Ram's holy name with great devotion and faith do Japa (meditate by repeating a holy Mantra) and a Yagya (a fire-sacrifice) for my welfare (rāma nāma japa jāga kiyō cahōm sānurāga), but these rascal demons act like wicked ghosts (kāla kaisē dūta bhūta) who are constantly bent in creating obstacles in my way; they don't allow me to do either Japa or Yagya by constantly playing foul deeds. Do I have any control over these demons (who are tormenting me in the form of so many diseases that afflict my whole body, resulting in continuous misery and pain)? (kahā mērē māna hai).

{No, I have no control over them. And that is why I continue to suffer. These pains and their accompanying agonies have made me so restless and agitated that I am unable to focus my mind on anything; I am unable to meditate and concentrate on anything whatsoever. So how can I do Japa or Yagya in this alarming situation although I have a sincere wish to do them?} [a]

The two powerful letters 'Ra' and 'Ma' of Lord Ram's holy name are being praised in this world for their powerful spiritual effects and healing powers. The world relies on the protective powers of these two powerful letters (sumirē sahāya rāma lakhana ākhara dauū, jīnakē samūha sākē jāgata jahāna hai). {So I am sure they will certainly protect me too}<sup>4</sup>.

{Addressing himself, Tulsidas says—} 'Oh Tulsidas! Don't lose heart, don't lose courage and hope—remember the Lord who had killed Tadka (tulasī sam̐bhāri tāḍakā sam̐hāri). The Lord (i.e. Lord Ram) shall aim his arrows at these formidable demons (bhāri bhaṭa) and kill them in one shot even if they are as huge as a banyan tree (bēdhē baragada sē banāi bānavāna hai).

{Here Tulsidas reassures himself that Lord Ram who had slayed the female demon named Tadka and all other demons, including the ones he mentions here, such as Subahu and Marich, would certainly come to his aid and grant him relief from his sufferings. Further, a banyan tree is very big; it has a huge trunk and its branches spread in all directions, even reach the ground below to act as support to the main tree. The tree has a wide network of strong roots that fixes it firmly to the ground. Obviously it is extremely difficult to uproot this tree. But Lord Ram can do it very easily (bēdhē baragada) as is evident from an event mentioned in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 11-12 that precede Doha no. 7 where Lord Ram had felled seven tall and sturdy coconut trees with a single arrow.} [b] (39)

[Note—<sup>1</sup>The slaying of demon Subahu is narrated in Ram Charit Manas, Baal Kand, Chaupai line nos. 1-5 that precede Doha no. 210.

<sup>2</sup>The slaying of demon Marich is narrated in Ram Charit Manas, Aranya Kand, Chaupai line no. 7 that precedes Doha no. 23—to Doha no. 27.

<sup>3</sup>The slaying of demoness Tadka is narrated in Ram Charit Manas, Baal Kand, Chaupai line nos. 5-6 that precede Doha no. 209.

<sup>4</sup>Refer to verse nos. 36 and 38 of this hymn ‘Hanuman Bahuk’.]

बालपने सूधे मन राम सनमुख भयो, राम नाम लेत माँगि खात टूक टाक हौं ।  
परयो लोक रीति में पुनीत प्रीति राम राय, मोह बस बैठो तोरि तरकि तराक हौं ॥ a  
खोटे खोटे आचरन आचरत अपनायो, अंजनी कुमार सोध्यो रामपानि पाक हौं ।  
तुलसी गुसाँई भयो भोंडे दिन भूल गयो, ताको फल पावत निदान परिपाक हौं ॥ b ॥ ४० ॥

bālapanē sūdhē mana rāma sanamukha bhayō, rāma nāma lēta mām̐gi khāta  
ṭūka ṭāka hauṁ .  
parayō lōka rīti mēm̐ punīta prīti rāma rāya, mōha basa baiṭhō tōri taraki  
tarāka hauṁ . a.

khōṭē khōṭē ācarana ācarata apanāyō, am̐janī kumāra sōdhyō rāmapāni pāka  
hauṁ .  
tulasī gusām̐ bhayō bhōm̐ḍē dina bhūla gayō, tākō phala pāvata nidāna  
paripāka hauṁ . b. 40..

Verse no. 40 – {This verse is a sort of a confessional statement of Tulsidas. Till this point of time, he had been lamenting and wailing that Lord Hanuman and Lord Ram are neglecting him and not listening to his plea to give him deliverance from his physical sufferings in the form of severe pain in his body—arms, stomach, mouth and other parts. Then Tulsidas did some introspection as to what the cause is that has resulted in his miserable condition. An inner voice finally made him aware of his own mistakes. It told him that he has been ungrateful to his loving and most benevolent benefactors and patron Lords, i.e. Lord Ram and Lord Hanuman. It is because in the first place during his childhood days, he had begged from people of the world instead of relying on Lord Ram and seeking all his needs from the Lord. When he grew up, he acquired education, became learned in the language, scriptures, and religious and spiritual matters. This gave him worldly fame and money. So he neglected his allegiance to Lord Ram and Hanuman, he treated them very casually, he lost his simplicity and devotion so much so that he went on and on relentlessly in pursuit of worldly riches, honour and fame. Since such pursuit never gives true peace to anyone, they delude a creature; the worldly passions lead to one's downfall and firmly grab him in a vice-like grip of endless miseries and falsehood, so how could Tulsidas be an exempt from it?

Just like a loving parent would finally decide to bring an errant and wayward child back into the mainstream of an honourable life by giving the child a little bit of



punishment for his mischief, likewise Lord Ram and Hanuman decided to let Tulsidas suffer a bit to realise what it means when Lord Ram and Hanuman withdraw their hands from over his head, and let him witness who else would help him overcome his miseries. Tulsidas has himself said in verse no. 30 that he has tried all sorts of medicines and tricks to get rid of his pain, but nothing has worked.

The next question that comes to mind is this: Why are Lord Hanuman and Lord Ram keeping quiet inspite of Tulsidas repeatedly praying to them to give him relief from his pains? Well, he has been doing it through all the preceding verses, numbering 39 till this point; all through he has been accusing Lord Hanuman and Lord Ram of neglecting him and being indifferent to his sufferings. But it is for the first time now that he has ‘confessed’ that he had been ungrateful to them, that he had forgotten them, that he got lost in delusions of the world. We shall discover shortly that no sooner did Tulsidas make this confession than the pain in his body began to disappear. And it completely went away by the time he finished three more verses, i.e. the 44<sup>th</sup> verse, which means just 4 verses from the instant he made a confession here, which is verse no. 40.

What do we learn from this episode? Well, we accuse the merciful and gracious Lord for all our problems and miseries without looking inwards to see our own faults. And once we make an honest confession—the Lord would step in immediately to redeem us. Tulsidas follows this sentiment of thanksgiving to Lord Ram and Hanuman in the verses that follow herein after.}

When I was an innocent and simple-hearted child, I had come in contact face-to-face with Lord Ram (bālapānē sūdhē mana rāma sanamukha bhayō), but due to my ignorance and stupidity I had begged for every morsel of food, all the while chanting the powerful holy name of the Lord (rāma nāma lēta mām̐gi khāta ṭuka ṭaka hauṁ).

{To wit, I was so stupid that I did not realise that I had such a powerful, able and omnipotent Lord Ram as my guardian, angel benefactor and protector. But partly because I was a mere child who is deemed to be a novice in such matters, and partly due to my own foolishness, I continued to beg from others. I should have realised that I ought to request Lord Ram for all my needs, and refrain from seeking anything from ordinary mortals. But that I did so proves how big an ignorant fool I was.}

In adolescence, I broke my bond of affectionate attachment with Lord Ram once again due to my ignorance, by jumping into this world and getting involved in all sorts of mundane worldly activities (such as getting married, worrying about earning a livelihood etc.; “parayō lōka rīti mēm̐ punīta prīti rāma rāya”).

Unfortunately due to delusions, I allowed myself willingly to get involved in doing all other kinds of entangling things that misled me sufficiently as to divert my mind away from the Lord (mōha basa baiṭhō tōri taraki tarāka hauṁ). [a]

At that time, even though I was ever foolishly engaged in doing so many worthless deeds and committing so many mistakes in the process (khōṭē khōṭē ācarana ācarata), the gracious son of Anjani (i.e. Hanuman) had welcomed and accepted me as I was (apanāyō, am̐janī kumāra). He drew the attention of Lord Ram on my pitiful condition and prevailed upon him to show mercy on me by interceding on my behalf inspite of all my shortcomings and follies, and asked the Lord to hold my hand and help me recover (sōdhyō rāmapāni pāka hauṁ). {Lord Hanuman took pity on me and requested Lord Ram to overlook my mischief just like a parent would frown at a mischievous child but would not let it suffer.}

The result of the joint blessing of both Lord Ram and Hanuman was that I was lifted from my humble state to become a respected person named ‘Goswami Tulsidas’ (tulasī gusāmī bhayō).

{The word “Goswami” refers to a learned, educated and wise person. The ordinary person who was called by his first name ‘Tulsi’ earlier was now shown respect by the world which began honouring him with the title of a ‘Goswami’, and added a suffix ‘Das’ to his childhood name to indicate that he has now grown up and come of age to become a respected, learned and honourable gentleman-member of the society. This stature was attained by Tulsidas because he had studied Sanskrit language and grammar, and had become well read in religious Texts. So by the time he became an adult and got married, he was well known and accepted in the society as a learned Pundit who was an expert in religious scriptures and spiritual matters. He was much sought after; monetary well-being and fame followed. But in this worldly pursuit, Tulsidas had unfortunately moved away from his patron and loving Lord Ram. Soon misfortunes took the better hold of him; his rising popularity and fame created jealousy, animosity and ill-will amongst his peers who started a campaign to smear his reputation; they began to malign and torment him in all possible ways. To add salt to his wound there came this horrible pain in his arms. This is what he is regretting now.}

But once again (after I began to be respected by the world), I forgot the bad old days and miseries of my past (bhōmḍē dina bhūla gayō).

{Tulsidas says that honour, respect and fame made him proud. He lost his earlier humility and devotion to his Lord Ram, and instead became entangled in the web of worldly delusions, which led to horrific consequences for him.}

I now taste the bitter fruits of my own follies and ignorance (tākō phala pāvata nidāna paripāka haum).

{Tulsidas says that his miseries are due to his forgetting and being ungrateful to Lord Ram and Lord Hanuman. He had forgotten Lord Ram and depended on the world for his needs. He was ungrateful and had become thankless towards his benefactor and patron Lord Ram as well as Lord Hanuman by getting lost in a delusory world of falsehoods and illusionary charms. So now he wishes to regret and put the record straight by making a confession—that it is he alone who is to be blamed for all his miseries and troubles because he had been ungrateful towards his loving and benevolent parent, Lord Ram and patron Lord Hanuman. But at the same time since he has now repented and regretted very much for his errant ways, he has a sincere hope that both Lord Ram and Lord Hanuman would forgive him for the past mistakes, and deliver him from the precarious condition in which he finds himself presently. Tulsidas promises to be obliged to them forever; he says on oath that he will be their most trusted and faithful servant, devotee, disciple and follower for the rest of his life.} [b] (40)

असन बसन हीन बिषम बिषाद लीन, देखि दीन दूबरो करै न हाय हाय को ।

तुलसी अनाथ सो सनाथ रघुनाथ कियो, दियो फल सील सिंधु आपने सुभाय को ॥ a

नीच यहि बीच पति पाइ भरु हाईगो, बिहाइ प्रभु भजन बचन मन काय को ।

ता तैं तनु पेषियत घोर बरतोर मिस, फूटि फूटि निकसत लोन राम राय को ॥ b ॥ ४१ ॥

asana basana hīna biṣama biṣāda līna, dēkhi dīna dūbarō karai na hāya hāya  
kō .  
tulasī anātha sō sanātha raghunātha kiyō, diyō phala sīla simḍhu āpanē  
subhāya kō . a.

nīca yahi bīca pati pāi bharu hāīgō, bihāi prabhu bhajana bacana mana kāya  
kō .  
tā tēm tanu pēṣiyata ghōra baratōra misa, phūṭi phūṭi nikasata lōna rāma  
rāya kō . b. 41..

Verse no. 41 – {Continuing with pouring out his emotions of repentance and regret at forgetting Lord Ram and his kindness, of unnecessary accusing the Lord for his present condition of misery and grief, Tulsidas says—}

Who would have not felt pity at me and express despair (karai na hāya hāya kō) at my miserable condition during those testing times of my past (biṣama biṣāda līna) when they saw me dressed in tattered clothes, almost naked and emaciated, and roaming about in hunger like a vagabond searching for morsels of food (asana basana hīna, dēkhi dīna dūbarō)?

At that time, the most merciful Lord Ram had made the same wretched Tulsidas become lucky and happy (tulasī anātha sō sanātha raghunātha kiyō) due to the Lord's basic nature of being kind, benevolent and merciful towards those who are poor, helpless and miserable (diyō phala sīla simḍhu āpanē subhāya kō).

{Tulsidas says that his condition was awful in his early days. He was very poor, was starving, and had no proper clothes on his body. But in due course of time, he had risen from this miserable condition to gain respect and honour in the society as mentioned in the previous verse no. 40. He acknowledges that it was made possible only because of Lord Ram's grace, benevolence and magnanimity. Otherwise, Tulsidas would have perished much earlier.} [a]

But unfortunately, this wretched fellow (i.e. Tulsidas himself) is so ungrateful and lowly that he became haughty once he rose and stood on his own two feet (nīca yahi bīca pati pāi bharu hāīgō). Woe betide him as he forgot the holy name of Lord Ram, he forgot that he owes his rise and well-being to Lord Ram, and instead he began thinking himself to be great, wise, honourable, and someone who is sought after by everyone (bihāi prabhu bhajana bacana mana kāya kō).

This is certainly the reason that the curse of betraying Lord Ram and being thankless to him has taken the shape of pain throughout my body (tā tēm tanu pēṣiyata ghōra baratōra misa, phūṭi phūṭi nikasata lōna rāma rāya kō). [b] (41)

[Note—As has been explained earlier in the introductory paragraphs of verse no. 40, Tulsidas realises that his present miserable condition is due to his showing disrespect to Lord Ram who had been so graceful and benevolent towards him ever since he was born. This sentiment is expressly articulated in the present verse no. 41. Tulsidas regrets it; he expresses sadness at his own stupidity.]

जीओ जग जानकीजीवन को कहाइ जन, मरिबे को बारानसी बारि सुरसरि को ।  
तुलसी के दोहूँ हाथ मोदक हैं ऐसे ठाँऊ, जाके जिये मुये सोच करिहैं न लरि को ॥ a

मोको झूटो साँचो लोग राम कौ कहत सब, मेरे मन मान है न हर को न हरि को ।  
भारी पीर दुसह सरीर तैं बिहाल होत, सोऊ रघुबीर बिनु सकै दूर करि को ॥ b ॥ ४२ ॥

jīo jaga jānakījīvana kō kahāi jana, maribē kō bārānasī bāri surasari kō .  
tulasī kē dōhūṁ hātha mōdaka hairi aisē ṭhāmū, jākē jiyē muyē sōca  
karihairi na lari kō . a.

mōkō jhūṁṭō sāmṇō lōga rāma kau kahata saba, mērē mana māna hai na  
hara kō na hari kō .  
bhārī pīra dusaha sarīra tēm bihāla hōta, sōū raghubīra binu sakai dūra kari  
kō . b. 42..

Verse no. 42 – Tulsidas says: ‘While I’m alive, I shall like to be known as the servant of Lord Ram (because I have taken refuge with the Lord) (jīo jaga jānakījīvana kō kahāi jana). And as regards my death, I have the banks of the sacred river Ganges and the soil of the holy place known as Kashi (Varanasi) where I will take refuge (i.e. where my mortal remain will find its resting place) (maribē kō bārānasī bāri surasari kō).

In such a life and in such a death (i.e. in such a situation), Tulsidas has the best of sweets in both his hands (i.e. he has the privilege of having the best options available to a person in the world), and no one shall regret him (tulasī kē dōhūṁ hātha mōdaka hairi aisē ṭhāmū, jākē jiyē muyē sōca karihairi na lari kō).

{Tulsidas says that he considers himself very fortunate that while he is alive, he is recognised as being a honourable soul as he is a devotee of Lord Ram, and when he dies he would be taken to the banks of the holy river Ganges where his mortal remains would be placed on the sacred soil of Kashi and then cremated there itself. Since both the situations are considered as auspicious, Tulsidas says that most likely there is no one who is as privileged and fortunate as he is.} [a]

Either truly or falsely, the people like to call me a ‘servant of Lord Ram’, and I surely enjoy this honour (mōkō jhūṁṭō sāmṇō lōga rāma kau kahata saba). I am proud of the fact that besides Lord Ram, I am a devotee of neither Lord Shiva nor Lord Vishnu, or for that matter of no other god or goddess (mērē mana māna hai na hara kō na hari kō).

{To wit, Tulsidas says that the only Lord to whom he owes his allegiance is Lord Ram, and he is concerned with no one else.}

I am greatly distressed due to my bodily pains (bhārī pīra dusaha sarīra tēm bihāla hōta), and who else would provide relief to me except my patron Lord Ram (sōū raghubīra binu sakai dūra kari)?

{Tulsidas says that since Lord Ram is his only Lord, it is obvious that the Lord alone will be interested in taking care of him.} [b] (42)

सीतापति साहेब सहाय हनुमान नित, हित उपदेश को महेस मानो गुरु कै ।  
मानस बचन काय सरन तिहारे पाँय, तुम्हरे भरोसे सुर में न जाने सुर कै ॥ a  
ब्याधि भूत जनित उपाधि काहु खल की, समाधि की जै तुलसी को जानि जन फुर कै ।  
कपिनाथ रघुनाथ भोलानाथ भूतनाथ, रोग सिंधु क्यों न डारियत गाय खुर कै ॥ b ॥ ४३ ॥

sītāpati sāhēba sahāya hanumāna nita, hita upadēśa kō mahēsa māmō guru kai .  
mānasa bacana kāya sarana tihārē pām̐ya, tumharē bharōsē sura mair̐ na jānē sura kai . a.

byādhi bhūta janita upādhi kāhu khala kī, samādhi kī jai tulasī kō jāni jana phura kai .  
kapinātha raghunātha bhōlānātha bhūtanātha, rōga sim̐dhu kyōm̐ na ḍāriyata gāya khura kai . b. 43..

Verse no. 43 - Oh Lord Hanuman! Lord Ram is always ready to help you (sītāpati sāhēba sahāya hanumāna nita), while Lord Shiva is like a teacher as he always advises you in a way that is good for you (hita upadēśa kō mahēsa māmō guru kai).

I have the only refuge in your feet, and I am fully devoted to you in my thoughts, I worship you with my physical body, and I praise you with my words (mānasa bacana kāya sarana tihārē pām̐ya). I have never recognised any other god, and I have never revered anyone as much as I respect you (tumharē bharōsē sura mair̐ na jānē sura kai). [a]

Please oh Lord, be kind on me and remove the agony caused to me in the form of my pain that may be due to some underlying disease, or it may be due to some evil eye cast upon me by some ghost or evil spirit (byādhi bhūta janita upādhi kāhu khala kī).

Oh Lord, please recognise Tulsidas as your true devotee and servant, and give him peace, solace and succour (samādhi kī jai tulasī kō jāni jana phura kai).

Oh Lord of monkeys (Hanuman—“kapinātha”), oh the Lord of Raghus (Lord Ram—“raghunātha”), oh the simple-hearted Lord of ghosts and spirits (i.e. Lord Shiva—“bhōlānātha bhūtanātha”)! Why don't you convert this ocean of a disease from which I am suffering into a shallow groove created by a cow's hooves (rōga sim̐dhu kyōm̐ na ḍāriyata gāya khura kai).

{To wit, oh mighty Lords, please make my sufferings small and bearable so that I can cope with them. Presently they are huge like the ocean and I can't overcome them. Reduce them in intensity so that they become as small as a small hollow made in the soil by a cow's hooves which anyone can easily cross over.} [b] (43)

कहौ हनुमान सौं सुजान राम राय सौं, कृपानिधान संकर सौं सावधान सुनिये ।

हरष विषाद राग रोष गुन दोष मई, बिरची बिरञ्ची सब देखियत दुनिये ॥ a

माया जीव काल के करम के सुभाय के, करैया राम बेद कहैं साँची मन गुनिये ।

तुम्ह तैं कहा न होय हा हा सो बुझैये मोहिं, हौं हूँ रहौं मौनही वयो सो जानि लुनिये ॥ b

॥४४॥

॥ इति श्रीमद्रोस्वामीतुलसीदासकृत हनुमानबाहुक ॥

kahōṁ hanumāna sōṁ sujāna rāma rāya sōṁ, kṛpānidhāna saṁkara sōṁ  
 sāvadhāna suniyē .  
 haraṣa viṣāda rāga rōṣa guna dōṣa maī, biracī birañcī saba dēkhiyata duniyē .  
 a.

māyā jīva kāla kē karama kē subhāya kē, karaiyā rāma bēda kahēṁ sām̐cī  
 mana guniyē .  
 tumha tēṁ kahā na hōya hā hā sō bujhaiyē mōhiṁ, hauṁ hūṁ rahōṁ  
 maunahī vayō sō jāni luniyē . b. 44..

.. iti śrīmadgōsvāmīulasīdāsakṛta hanumānabāhuka ..

Verse no. 44 - I plead before Lord Hanuman, King Ram and merciful Lord Shiva to pay attention to what I say (kahōṁ hanumāna sōṁ sujāna rāma rāya sōṁ, kṛpānidhāna saṁkara sōṁ sāvadhāna suniyē). It is observed that the Creator has made the world full of contradictory elements, such as happiness and sorrows, attachments and dispassion, anger and forgiveness, good and bad qualities, and so on and so forth (haraṣa viṣāda rāga rōṣa guna dōṣa maī, biracī birañcī saba dēkhiyata duniyē). [a]

It is a truth, and the Vedas also assert, that Lord Ram, being the Supreme Being, determines and governs everything in this world (karaiyā rāma bēda kahēṁ sām̐cī mana guniyē), and that includes all kinds of delusions that creatures of all denominations face in their lives, the inclination of a creature to do a particular deed in a particular situation and its natural consequence, all kinds of temperament and behaviour that creatures have, and so on and so forth (māyā jīva kāla kē karama kē subhāya kē).

I have a firm believe in the words of the Vedas, and hence regard this as true in my mind.

Therefore, oh Lord Ram, I pray to you to explain to me what is there in this world that can't be done by you (tumha tēṁ kahā na hōya).

Why don't you realise the intensity of my sufferings and the way I am wailing and pleading before you to give me relief, solace, succour and deliverance from my agonies (hā hā sō bujhaiyē mōhiṁ).

In case my sufferings continue, then I shall remain silent by realising that I am harvesting what I had sown (hauṁ hūṁ rahōṁ maunahī vayō sō jāni luniyē).

{Tulsidas says that the agony that he is presently suffering from is due to his own deeds. Hence, he should not blame Lord Ram or Lord Hanuman for his pain. He also wonders that even the Vedas, the primary scriptures, assert that there is nothing in this world that the Lord can't do; that there is no such thing as 'impossible' for the Lord. So therefore, why is the Lord not removing the intense pain in Tulsidas' arms?

Here, Tulsidas kind of politely challenges Lord Ram and Hanuman to cure him of his disease, otherwise all their glories and all the assertions of the scriptures will be proved false. This also proves his closeness with his Lord—for he has no reservations in demanding relief from the Lord like a child or a loyal servant would from its parent and master respectively. He is not afraid of reprisals; he is not afraid of annoying either Lord Ram or Hanuman because he knows that they understand his despair and agony and therefore cannot be angry with him. There is no veil of formality between

Tulsidas and his Lord Ram or Lord Hanuman, for Tulsidas is very frank and outspoken with them.} [b] (44)

[Note—It is believed that soon after Tulsidas finished writing Hanuman Bahuk, the pain in his arms subsided. This alone proves how highly devoted a person he was, and how much Lord Ram and Lord Hanuman cared for their devotee.]

Thus ends this hymn known as ‘Hanuman Bhahuk’.

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## Section 2.5—Hanuman Ashtak

(Also Known as ‘Sankat Mochan Hanuman Ashtak’)

### (A) HINDI VERSION

It is believed that Goswami Tulsidas, an illustrious and pious soul, one of the greatest saint-poets of the 16<sup>th</sup> century India who was a faithful devotee of Lord Ram, had penned many remarkable books of epical proportions that were devoted to his beloved Lord Ram. His compositions were exceptionally charming; they were magnificent and spectacular not only in the beauty of their poetry that were ever written, but also remain unparalleled in the field of spiritual literature with the overriding philosophy of devotion, love, faith and submission to Lord God as their main theme.

Besides devoting the major part of his writing on the central theme of Lord Ram, Tulsidas had simultaneously written a number of hymns dedicated to Lord Hanuman to honour the latter as well as a mark of recognition of his (Tulsidas’) great respect for Hanuman, because, like him, Hanuman too was undoubtedly, completely and absolutely a great devotee of Lord Ram, one who was the most trusted and loved by the Lord. Just like the case that if a Lord’s most favourite and trusted servant is shown honour and respect by someone in this world, then the Lord becomes soft and graceful towards the latter also and treats him in a preferential way as compared to others, by honouring and showing respect to Hanuman by way of composing hymns in his honour, Tulsidas too became eligible for receiving preferential treatment and kind attention at the hands of Lord Ram. Not that Lord Ram would have treated Tulsidas otherwise, but with the added backing of Hanuman on his side, Tulsidas was sure to have a ring-side seat as well as the opportunity to have a special, preferential hearing in the court of Lord Ram, as it were.

Tulsidas had penned many hymns in honour of Lord Hanuman. Two of them have the same name, viz. ‘Sankat Mochan Hanuman Ashtak’, but composed in different styles and languages. One hymn is in the Sanskrit language, the language of scholars, of

bards and poets of royal courts, as well as of educated class of devotees, and the other version is in the common man's language, i.e. in Hindi and its offshoot known as Avadhi, the local dialect spoken by ordinary people in Ayodhya and its surrounding regions. The special beauty of this particular composition is its melody and rhyming of the verses. The verses can be chanted in a rhythmic manner, with regular beats, as from a drum, a cymbal, clapping of hands, or any other kind of musical instrument that is suitable for such kind of music.

In our present book dedicated to Lord Hanuman, both these two versions have been included. What follows herein below is the 'Hindi and Avadhi' version of Tulsidas' hymn dedicated to Lord Hanuman, known as the 'Sankat Mochan Hanuman Ashtak'. It will be followed by the Sanskrit version.

As the name of this hymn suggests, it is a prayer to Lord Hanuman to eliminate all kinds of problems, difficulties and adversities, whether serious or not-so-serious, that a devotee encounters in this world. The word 'Sankat' means problems and difficulties of all sorts along with their accompanying sorrows, pain, grief and torments. The word 'Mochan' means to eliminate, vanquish, destroy or reduce all primary problems along with their associated difficulties that cause a lot of miseries, sorrows and pains to a person. And finally, the word 'Ashtak' means eight—i.e. this hymn has eight verses, and each verse has four stanzas.

To get optimum results from this hymn, it must be recited with firmness of faith and conviction in Lord Hanuman's ability to deliver a person from his difficulties and miseries. Like its Sanskrit counterpart, it is usually recited on Tuesdays and Saturdays on a regular basis to invoke Lord Hanuman's blessings and grace—for it is a traditional belief that these two days increase the positive effects of any hymn dedicated to Lord Hanuman in a general way. It can be twice, in the morning or in the evening; if that is not possible, then at least once. But regularity and firmness of faith must invariably be there.

For the purpose of formal forms of worship of Lord Hanuman, the worshipper should clean himself (i.e. have a bath before starting worship), sit peacefully on a clean sitting mat in front of a consecrated image of Hanuman (but if an image is not available, then a picture would suffice), light a lamp of pure ghee (clarified butter made from cow's milk) in front, close the eyes to focus the mind on Lord Hanuman, and then either read the hymn from a 'prayer book' or chant it from memory if one has memorized it by heart. It ought to be noted that the worshipper must ensure that his mind is free from wandering here and there during worship, as otherwise everything would be in vain.

It is also believed, and recommended as well, that a worshipper should read or chant as many hymns dedicated to Lord Hanuman as is possible for him or her to get maximum benefits. But the person should adjust his prayer schedule in such a way that is practical for him or her, for otherwise it would seem more of a compulsion or burden rather than a spiritual exercise revolving around devotion, faith and dedication, and done comfortably, voluntarily and willingly.



The regular recitation of Hanuman Ashtak on Tuesdays helps one to get rid of illness and bodily pains. Its regular recitation on Saturdays helps one to get rid of even one's gravest difficulties.

The regular recitation of hymns dedicated to Lord Hanuman relieves one from mental trauma, ward-off evil spirits and fear from ghosts etc. This regular practice helps a devotee to invoke Lord Hanuman's grace and blessings which in turn helps to fulfil one's greatest of desires because Lord Hanuman is said to be the giver of "Ashta Siddhi" and "Nava Nidhi" to his devotees. {The 'Ashta Siddhis' are eight types of powers, spiritual and secular, mystical and mundane that one gets access to. The 'Nava Nidhis' are nine types of assets or treasures that a devotee of Lord Ram is blessed with.}

Besides all these benefits, there is the overriding self-confidence that the devotee and worshipper of Lord Hanuman gets with the thought that the Lord is always with that person, that the Lord stands with the person in thick and thin, that the person is not unprotected and unguarded. This feeling of having a silent and subtle but constant support of Lord Hanuman generates immense degree of confidence and positive energy in a person which helps to change the person's attitude and way of dealing with the toughest of problems in life with ease and peace of mind. A devotee of Lord Hanuman never feels alone and fearful of harm; he has no dread of evil mongers and enemies. Obviously, with a powerful Lord like Hanuman to help a person, his or her heart becomes bold and develops a rare sense of self-confidence.

That said, now let us start reading the Hindi version of the hymn "Sankat Mochan Hanuman Ashtak" as follows:

॥ संकटमोचन हनुमान अष्टक ॥

बाल समय रबि भक्षि लियो तब तीनहूँ लोक भयो अँधियारो ।  
ताहि सों त्रास भयो जग को यह संकट काहु सों जात न टारो ॥  
देवन आनि करी बिनती तब छाँडि दियो रबि कष्ट निवारो ।  
को नहिँ जानत है जग में कपि संकटमोचन नाम तिहारो ॥ 1 ॥

॥ saṅkaṭamōcana hanumānaṣṭaka ॥

bāla samaya rabi bhakṣi liyo taba tīnahūṁ lōka bhayō andhiyārō ।  
tāhi sōm trāsa bhayō jaga kō yaha saṅkaṭa kāhu sōm jāta na ṭārō ॥

dēvana āni karī binatī taba chāmḍi diyo rabi kaṣṭa nivārō ।  
kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō ॥ 1 ॥

Verse no. 1 - Oh Lord Hanuman! During one of your playful deeds during your childhood days when you had swallowed the sun, there was darkness in all the three worlds (i.e. in the heaven, on earth and in the nether world) just as it happens during a

total solar eclipse, and it was calamitous event. All became terrified, and there was no one who could dispel this grave fear arising out of complete obscuring of the light of the sun; there was complete chaos and panic everywhere in creation. Then the gods came and prayed to you for mercy and requested you to grant everyone relief from this horror, at which you set the sun free, thereby relieving the distress of all the creatures<sup>1</sup>.

Oh Hanuman, the Lord of the monkeys! Who in this world does not know that your name 'Sankat Mochan' itself is in recognition of your glory as the powerful Lord who dispels all distresses, sorrows, difficulties and miseries of devotees? {To wit, the name itself is like a title-of-honour bestowed upon you by the gods and the world at large to show that your fame as the eliminator of sorrows, miseries, distresses and difficulties that your devotees face is well documented and recognised.} (1)

[Note—<sup>1</sup>This incident is narrated in (a) Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164-178; (b) Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 21-65, and Sarga 36, verse nos. 1-44; (c) Skanda Puran, Avanti Khand, Canto 79, verse nos. 24-27.

All these versions have been included in our present Book on Lord Hanuman as separate chapters.]

बालि की त्रास कपीस बसै गिरि जात महाप्रभु पंथ निहारो |  
चौंकि महा मुनि साप दियो तब चाहिय कौन बिचार बिचारो ||  
कै द्विज रूप लिवाय महाप्रभु सो तुम दास के सोक निवारो |  
को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो || 2 ||

bālī kī trāsa kapīsa basai giri jāta mahāprabhu pantha nihārō |  
caum̐ki mahā muni sāpa diyo taba cāhiya kauna bichāra bichārō ||

kai dvija rūpa livāya mahāprabhu sō tuma dāsa kē sōka nivārō |  
kō nahim̐ jānata hai jaga mēm̐ kapi saṅkaṭamōcana nāma tihārō || 2 ||

Verse no. 2 - Out of fear of his brother Bali (pronounced 'Baali'), who was the king of monkeys, his younger brother Sugriv lived on a mountain called Rishyamook because it was protected from Bali's wrath as he feared going there due to a sage's curse.

Seeing the two brothers, Lord Ram and Laxman, approaching the mountain, Sugriv became alarmed and wondered who they were. {Sugriv feared that these two brave warriors had been sent by his arch enemy Bali to somehow find a way to engage him in a battle and kill him.} So Sugriv had sent you (Hanuman) disguised as a Brahmin to find out about the two brothers, and you brought them to Sugriv and befriended them to him, thereby dispelling his (Sugriv's) sorrows. {Because as the things eventually unfolded, Lord Ram helped Sugriv regain his honour and the right to the throne of the kingdom of monkeys by overcoming his brother Bali.}<sup>1</sup>

Thus, oh Lord Hanuman, who is unaware of your famous name that means ‘the Lord who dispels distresses, the Lord who eliminates sorrows and worries, and the Lord who is a destroyer of miseries and grief? (2)

[Note—<sup>1</sup>This incident is narrated in detail in Tulsidas’ epic story of Lord Ram known as the “Ram Charit Manas”, in its Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 12.]

अंगद के संग लेन गए सिया, खोज कपीस यह बैन उचारो |  
जीवत ना बचिहौ हम सो जू बिना सुधि लाए इहां पगु धारो ||  
हेरी थके तट सिंधु सबै तब लाय सिया-सुधि प्राण उबारो |  
को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो || 3 ||

aṅgada kē saṅga lēna gē siyā, khōja kapīsa yaha baina uchārō |  
jīvata nā bachihau hama sō jū bina sudhi lāē ihām pagu dhārō ||

hērī thakē taṭa siṁdhu sabai taba lāya siyā-sudhi prāṇa ubārō |  
kō nahin jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō || 3 ||

Verse no. 3 - When you had accompanied Angad and other monkey warriors who had gone to search for Sita, at that time Sugriv (the king of monkeys) had warned you all that should you return empty-handed (i.e. without any news of Sita) then all would be killed at his hands. {This was just a threat from Sugriv to instil a sense of fear and urgency in the search party so that they become extra vigilant and diligent in their efforts to find out where Sita was, for otherwise Sugriv feared that the group would waste time loitering here and there and come back to report that they could not trace her.}

When all the monkeys failed in the task and sat near the shore of the ocean, overcome with hopelessness and dejection, at that time you had saved their lives by bringing the good news of Sita. {When all hopes of everyone were dashed and there was no chance of anyone crossing the mighty barrier of the ocean to go to the far-away island of Lanka to meet Sita and come back with her news, and in the process overcome all sorts of formidable obstacles that may come in the way, it was Hanuman who saved the day for all of them. Hanuman crossed the ocean, killed a lot many demons, met and reassured Sita of deliverance, burnt Lanka to warn the demons that the sort of consequences they were about to face, trounced the demon king Ravana’s pride of being invincible and unchallengeable, and after successfully accomplishing the mission he returned hale and hearty to convey the good news to his eagerly waiting companions on this side of the ocean, and then cheerfully went at the head of a jubilant team of monkey warriors to inform Lord Ram as well as Sugriv about the success in the mission of finding about the whereabouts of Sita. In this way, Hanuman had been instrumental in saving the life of not only Angad but of all the other monkey warriors who were dispatched to find Sita under the threat of death if they failed to do so.}<sup>1</sup>

Oh Lord Hanuman, who is unaware of your fame that led to you being honoured by the name that bears the honorific title of ‘Sankat Mochan’, i.e. the Lord who dispels all sorrows, grief, fears, distresses and troubles of a devotee? {To wit, everyone knows it; everyone recognises this fact; everyone honours you for being the Lord who helps his devotees tide over the greatest difficulties in life.} (3)

[Note—<sup>1</sup>This incident is narrated in detail in Tulsidas’ epic story of Lord Ram, the “Ram Charit Manas”, in its (a) Kishkindha Kand, (i) Chaupai line nos. 4-7 that precede Doha no. 19; (ii) Chaupai line nos. 1-11 that precede Doha no. 26; (iii) Chaupai line no. 1 that precedes Doha no. 29—to Doha no. 30; (b) Sundar Kand, (iv) Doha no. 27—to Chaupai line no. 6 that precedes Doha no. 28; and (v) Chaupai line nos. 4-7 that precede Doha no. 30.]

रावन त्रास दई सिय को, सब राक्षसि सों कहि सोक निवारो ।  
ताहि समय हनुमान महाप्रभु, जाय महा रजनीचर मारो ॥  
चाहत सीय असोक सों आगि सु दै प्रभु मुद्रिका सोक निवारो ।  
को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो ॥ 4 ॥

rāvana trāsa dai siya kō, saba rākṣasi sōm kahi sōka nivārō |  
tāhi samaya hanumāna mahāprabhu, jāya mahā rajanīcara mārō ||

cāhata siya asōka sōm āgi su dai prabhu mudrikā sōka nivārō |  
kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō || 4 ||

Verse no. 4 - When the ferocious female demons who were appointed by Ravana, the king of demons, began tormenting Sita, she was extremely distressed and terrified. At that time, oh great Lord Hanuman, you had gone and killed the demons who tormented her<sup>1</sup>.

When Sita asked the Ashok Tree to give her a fire so that she could end her life to rid herself of this agony and fear of the demons, you had dropped the signet ring of Lord Ram to alleviate Sita’s sufferings, and to signal to her that redemption and deliverance was soon to come to her. This had reassured Sita, and all her miseries and grief were dispelled (when you met her, and told her about Lord Ram getting ready to free her from the clutches of her captors; she was so mightily relieved and pleased with you that she had blessed you abundantly)<sup>2</sup>.

Oh Hanuman, who is not aware of your glories; who does not know that your name is ‘Sankat Mochan’ which signifies that you are the great and powerful Lord who dispels all sorrows, troubles, distresses and problems of devotees? (4)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 2-3 that precede Doha no. 9; (ii) Chaupai line nos. 8-9 that precede Doha no. 10; (iii) Chaupai line no. 2 that precedes Doha no. 18—to Chaupai line no. 8 that precedes Doha no. 19.

<sup>2</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 12—to Chaupai line no. 6 that precedes Doha no. 17.]

बान लग्यो उर लछिमन के तब प्रान तजे सुत रावन मारो |  
 लै गृह बैद्य सुषेन समेत तबै गिरि द्रोण सु बीर उपारो ||  
 आनि सजीवन हाथ दई तब लछिमन के तुम प्रान उबारो |  
 को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो || 5 ||

bāna lagyō ura lachhiman kē, taba prāna tajē suta rāvana mārō |  
 lai griha baidya suṣēna samēta, tabai giri drōṇa su bīra upārō ||

āni saṁjivana hātha dai, taba lachhiman kē tuma prāna ubārō |  
 kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō || 5 ||

Verse no. 5 - During the war at Lanka, Laxman became unconscious when he was shot by an arrow of Meghanad, the son of Ravana. At that time, you had brought the doctor of the demon race, named Sushen, who lived in Lanka, by uprooting the entire house where he lived. Then, on his advice, you had dashed north to the Himalayan mountain range. Unable to recognise the proper herb prescribed by the doctor, and realising that time was running out, you had uprooted the whole mountain called Dronachal and brought it to Lanka. The herb named Sanjivni (the Elixir of life) was administered to Laxman, and his life was saved<sup>1</sup>.

Oh Lord Hanuman, who is unaware of this fame of yours; who does not know that your name 'Sankat Mochan' honours and glorifies you for being the merciful Lord who removes all kinds of troubles, problems and distresses of devotees, who provides them relief and takes good care of their welfare and well-being? (5)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 56; (ii) Chaupai line nos. 7-8 that precede Doha no. 58; (iii) Sortha no. 61—to Chaupai line no. 4 that precedes Doha no. 62.]

रावन जुद्ध अजान कियो तब नाग कि फाँस सबै सिर डारो |  
 श्रीरघुनाथ समेत सबै दल मोह भयो यह संकट भारो ||  
 आनि खगेस तबै हनुमान जु बंधन काटि सुत्रास निवारो |  
 को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो || 6 ||

rāvana juddha ajāna kiyo, taba nāga ki phānsa sabai sira ḍārō |  
 śrīraghunātha samēta sabai dala, mōha bhayō yaha saṅkaṭa bhārō ||

āni khagēsa tabai hanumāna, ju bandhana kāṭi sutrāsa nivārō |  
 kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō || 6 ||

Verse no. 6 - During the war in Lanka, Ravana suddenly trapped the monkeys' army and Lord Ram himself in a snare of serpents, causing immense consternation and fear among them all. At that time, oh mighty Lord Hanuman, you brought Garuda, the king of birds, who devoured all the snakes and relieved Lord Ram and his army of this delusion (that Ravana was able to ensnare them)<sup>1</sup>.

Oh mighty Lord Hanuman, say who is unaware of your glories and fame immortalised in the form of the honorific name 'Sanka Mochan' given to you, a name that means the great Lord who dispels distresses, troubles, problems and torments of devotees? (6)

[Note—<sup>1</sup>The valour and gallantry of Hanuman was on full scale display during the epic War of Lanka. Some specific instances that endorse what has been said in this verse are the following verses from Ram Charit Manas, Lanka Kand: (i) Chaupai line nos. 3-8 that precede Doha no. 43; (ii) Doha no. 47 along with Chaupai line nos. 6-8 that precede it; (iii) Chaupai line nos. 1-2 that precede Doha no. 51; (iv) Chaupai line no. 10 that precedes Doha no. 73—to Doha no. 74; (v) Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84; (vi) Chaupai line nos. 1-8 and Chanda line nos. 1-4 that precede Doha no. 95.]

बंधु समेत जबै अहिरावन लै रघुनाथ पताल सिधारो ।  
देबिहिं पूजि भली बिधि सों बलि देउ सबै मिलि मंत्र बिचारो ॥  
जाय सहाय भयो तब ही अहिरावन सैन्य समेत संहारो ॥ ।  
को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो ॥ 7 ॥

bandhu samēta jabai ahirāvana, lai raghunātha patāla sidhārō |  
dēbihim pūji bhalī vidhi, sōm bali dēu sabai mili mantra bicārō ॥

jāya sahāya bhayō taba hī ahirāvana, sainya samēta samhārō |  
kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō ॥ 7 ॥

Verse no. 7 - A Demon called Ahi-Ravana (literally, the Ravana who was the king of the subterranean world, or the ruler of the underworld) had kidnapped Lord Ram and Laxman with the aim of sacrificing (killing) them at the altar of a Goddess at the behest of his brother Ravana, the king of Lanka, and all the chief demons present on the occasion. At that moment, oh brave and powerful Lord Hanuman, it was you who had gone there to help Lord Ram, and in the process of freeing the Lord you had killed Ahi-Ravana along with his army<sup>1</sup>.

Oh Lord Hanuman, who is unaware of your glorious name 'Sankat Mochan' that honours you for your might, gallantry and strength by which you give freedom from all kinds of problems, troubles, worries and distresses that torment devotees? (7)

[Note—<sup>1</sup>This story is narrated in 'Krittivas Ramayan'. Ahi-Ravana is also known as 'Mahi-Ravana' because he was the ruler of the nether world.]

काज किये बड़ देवन के तुम बीर महाप्रभु देखि बिचारो ।  
 कौन सो संकट मोर गरीब को जो तुमसे नहिं जात है टारो ॥  
 बेगि हरो हनुमान महाप्रभु जो कछु संकट होय हमारो ।  
 को नहिं जानत है जग में कपि संकटमोचन नाम तिहारो ॥ 8 ॥

kāja kiyē bara dēvana kē, tuma bīra mahāprabhu dēkhi bicārō |  
 kauna sō saṅkaṭa mōra garība kō, jō tumaśē nahim jāta hai ṭārō ॥

bēgi harō hanumāna mahāprabhu, jō kachu saṅkaṭa hōya hamārō |  
 kō nahim jānata hai jaga mēm kapi saṅkaṭamōcana nāma tihārō ॥ 8 ॥

Verse no. 8 - Oh brave Lord Hanuman! You have accomplished great deeds on behalf of the gods, but ponder over this small matter concerning this humble fellow known as Tulsidas – what is so difficult regarding his troubles that you can't deal with successfully to provide him relief from his sufferings; which problem of his is so big that it is difficult for you to tackle; which suffering of his is so intractable that you can't eliminate it?

Oh great and all-able Lord! Whatever little distress I have, I beg you, I pray to you to please dispel it soon. For, who in this world does not know your name 'Sankat Mochan' that signifies your glory as the Lord who dispels distresses, sorrows, problems, miseries and difficulties of all kinds of your devotees? {Oh Lord, if I continue to suffer inspite of my praying to you, and inspite of your reputation as the Lord who removes sufferings and troubles of devotees, then remember this will have an adverse effect on your glorious name 'Sankat Mochan'. Hence, please help me and remove all the causes of my sufferings.} (8)

दोहा –

लाल देह लाली लसे, अरु धरि लाल लँगूर ।  
 बज्र देह दानव दलन, जय जय जय कपि सूर ॥

॥ संकटमोचन हनुमान अष्टक सम्पूर्ण ॥

dōhā –

lāla dēha lālī lasē, aru dharī lāla langūra |  
 bajra dēha dānava dalana, jaya jaya jaya kapi sūra ॥

॥ saṅkaṭamōcana hanumānaṣṭaka sampūrṇa ॥

Doha: 'Oh Lord Hanuman! Your whole body has a red hue like that of the rising sun. Red vermillion powder is smeared over your whole body<sup>1</sup>, and your long tail with which you used to catch and tie the demons is red too.

You body is as strong as 'Bajra'. {It is a weapon of Indra, the king of gods, and is made of the hardest and the strongest material in the world. The term 'Bajra' is used metaphorically to imply something that is exceptionally strong, sturdy, unbreakable and hard. Here the term is used to mean that Hanuman has a very strong and sturdy body. It is virtually impossible to injure him; he can easily withstand the sturdiest of blows; his body is almost like a solid rock that is hard to penetrate.}

Oh Lord, you are a terminator and crusher of the demons (i.e. you vanquish evil forces in the world; you eliminate them, you can annihilate them).

Glory to you! Glory to you!! Glory to you!!!'

[Note—<sup>1</sup>According to legend, Hanuman once observed that Sita, the revered consort of Lord Ram, had applied vermillion powder on her head. When Hanuman enquired from Sita why she did so, she told him that vermillion is applied by all married Hindu women on their heads as a token of their life-long bond of love, affection, loyalty, faith and devotion for their respective husbands. Hanuman decided that since he too had a similar life-long bond with Lord Ram from whom he was inseparable and to whom he was completely devoted, it would be proper for him to apply vermillion on his whole body so that when Lord Ram sees him, the Lord will know that Hanuman loves him as dearly as Sita does, and that like her he too is devoted to the Lord all his life, he too is loyal and faithful to the Lord for all times to come.]

Thus ends the hymn known as 'Sankat Mochan Hanuman Ashtak'.

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## (B) SANSKRIT VERSION

As mentioned earlier, there are two versions the hymn called 'Sankat Mochan Hanuman Ashtak' dedicated to Lord Hanuman—one is in Hindi, and the other is in Sanskrit. Both are believed to have been composed by Goswami Tulsidas. Both these versions have been included in our present book dedicated to Lord Hanuman.

In this section, we shall read the 'Sanskrit version' of the hymn 'Sankat Mochan Hanuman Ashtak', and invoke Lord Hanuman's blessings. As the name of this hymn suggests, it is a prayer to Lord Hanuman to eliminate all kinds of problems, difficulties and adversities, whether serious or not-so-serious, that a devotee encounters in this world. The word 'Sankat' means problems and difficulties of all sorts along with their accompanying sorrows, pain, grief and torments. The word 'Mochan' means to eliminate, vanquish, destroy or reduce all primary problems along with their associated difficulties that cause a lot of miseries, sorrows and pains to a person. And finally, the word 'Ashtak' means eight—i.e. this hymn has eight verses.

To get best results from this hymn, it must be recited with firmness of faith and conviction in Lord Hanuman's ability to deliver a person from his difficulties. Like its Hindi counterpart, this Sanskrit version of 'Sankat Mochan Hanuman Ashtak' is usually recited on Tuesdays and Saturdays on a regular basis to invoke Lord



Hanuman's blessings and grace—for it is a traditional belief that these two days increase the positive effects of any hymn dedicated to Lord Hanuman in a general way. It can be twice, in the morning or in the evening; if that is not possible, then at least once. But regularity and firmness of faith must invariably be there.

For the purpose of formal forms of worship of Lord Hanuman, the worshipper should clean himself (i.e. have a bath before starting worship), sit peacefully on a clean sitting mat in front of a consecrated image of Hanuman (but if an image is not available, then a picture would suffice), light a lamp of pure ghee (clarified butter made from cow's milk) in front, close the eyes to focus the mind on Lord Hanuman, and then either read the hymn from a 'prayer book' or chant it from memory if one has memorized it by heart. It ought to be noted that the worshipper must ensure that his mind is free from wandering here and there during worship, as otherwise everything would be in vain.

It is also believed, and recommended as well, that a worshipper should read or chant as many hymns dedicated to Lord Hanuman as is possible for him or her to get maximum benefits. But the person should adjust his prayer schedule in such a way that is practical for him or her, for otherwise it would seem more of a compulsion or burden rather than a spiritual exercise revolving around devotion, faith and dedication, and done comfortably, voluntarily and willingly.

The regular recitation of Hanuman Ashtak on Tuesdays helps one to get rid of illness and bodily pains. Its regular recitation on Saturdays helps one to get rid of even one's gravest difficulties.

The regular recitation of hymns dedicated to Lord Hanuman relieves one from mental trauma, ward-off evil spirits and fear from ghosts etc. This regular practice helps a devotee to invoke Lord Hanuman's grace and blessings which in turn helps to fulfil one's greatest of desires because Lord Hanuman is said to be the giver of "Ashta Siddhi" and "Nava Nidhi" to his devotees. {The 'Ashta Siddhis' are eight types of powers, spiritual and secular, mystical and mundane that one gets access to. The 'Nava Niddhis' are nine types of assets or treasures that a devotee of Lord Ram is blessed with.}

Besides all these benefits, there is the overriding self-confidence that the devotee and worshipper of Lord Hanuman gets with the thought that the Lord is always with that person, that the Lord stands with the person in thick and thin, that the person is not unprotected and unguarded. This feeling of having a silent and subtle but constant support of Lord Hanuman generates immense degree of confidence and positive energy in a person which helps to change the person's attitude and way of dealing with the toughest of problems in life with ease and peace of mind. A devotee of Lord Hanuman never feels alone and fearful of harm; he has no dread of evil mongers and enemies. Obviously, with a powerful Lord like Hanuman to help a person, his or her heart becomes bold and develops a rare sense of self-confidence.

That said, now let us start reading the hymn "Sankat Mochan Hanuman Ashtak" as follows:

सङ्कटमोचन हनुमानाष्टकम्

ततः स तुलसीदासः सस्मार रघुनन्दनम् ।  
हनूमन्तं तत्पुरस्तात् तुष्टाव भक्तरक्षणम् ॥ १ ॥

saṅkaṭamōcana hanumānāṣṭakam

tataḥ sa tulasīdāsaḥ sasmāra raghunandanam .  
hanūmantam tatpurastāt tuṣṭāva bhaktarakṣaṇam .. 1..

Sankat Mochan Hanuman Ashtak

Verse no. 1 - Then, continuing his worship of Lord Hanuman, Goswami Tulsidas first reverentially remembered Lord Ram (Raghunandan), the destroyer of difficulties, and then he praised Lord Hanuman, the protector of devotees, who stood in front of him.  
(1)

धनुर्बाण धरोवीरः सीता लक्ष्मण सयुतः ।  
रामचन्द्रस्सहायो मां किं करिष्यत्युयं मम ॥ २ ॥

dhanurbāṇa dharōvīraḥ sītā lakṣmaṇa sayutaḥ .  
rāmacandrassahāyō mām kiṁ kariṣyatyuyam mama .. 2..

Verse no. 2 – Oh your majesty, Lord Ram. You hold a bow and arrow in your hands, and are accompanied by goddess Sita (Lord Ram's consort) and Laxman (his brother and constant companion). Verily indeed, with such a brave Lord as Lord Ram by my side and ready to protect me, what is the need for me to do anything more to protect myself? (2)

[Note—<sup>1</sup>Tulsidas and Hanuman both are great devotees of Lord Ram. Since it is always nice and proper to honour someone's revered Lord first before honouring the person himself, Tulsidas has offered his obeisance to Lord Ram before he actually starts offering prayers to Lord Hanuman— because Hanuman himself prays to Lord Ram, regarding the Lord as his own revered Deity to whom he (Hanuman) is completely devoted, committed and submitted. So therefore, Tulsidas deemed it fit and proper to begin his prayers by first honouring Lord Ram in the introductory verses themselves before proceeding further.]

ॐ हनुमानञ्जनी सूनो वायुपुत्रो महाबलः ।  
महालाङ्गूल निक्षेपैर्निहताखिल राक्षसाः ॥ ३ ॥

ōm hanumānañjanī sūnō vāyuputrō mahābalaḥ .  
mahālāṅgūla nikṣēpairnihatākhila rākṣasāḥ .. 3..

Verse no. 3 – Om Salutations<sup>1</sup> to Lord Hanuman! He is the son of Anjani, and the mighty and very powerful son of the Wind-God. With his powerful leaps and muscular tail, he had destroyed all the demons (by lashing out to them with his tail, using his long tail to whip them and dash them to the ground after tying them with it). (3)

[Note—<sup>1</sup>The word “OM” is a term routinely used in Hinduism to refer to the Supreme Being in whose name the worshipper offers his salutation and worship to a revered deity, in this case Lord Hanuman. OM is used as a prefix to show respect and reverence to a deity. All prayers usually commence with the word “OM”, and many of them end with it too.]

श्रीराम हृदयानन्द विपत्तौशरणं तव ।

लक्ष्मणे निहिते भूमौ नीत्वा द्रोणाचलं युतम् ॥ ४ ॥

śrīrāma hr̥dayānanda vipattauśaraṇaṁ tava .  
lakṣmaṇē nihitē bhūmau nītvā drōṇācalaṁ yutam .. 4..

Verse no. 4 – Lord Hanuman has enshrined Lord Ram in his own heart and has taken refuge with the latter (by becoming Lord Ram’s faithful devotee who relies solely on the Lord for his welfare and happiness). This ensures that Hanuman remains ever happy and blissful.

He (Hanuman) had brought Mt. Dronachal that had the medicinal herb needed to bring Laxman back to life at the time when he (Laxman) lay wounded and unconscious on the ground (in the battle-field of Lanka). Later, as the war progressed, both Laxman and Hanuman had gone atop this mountain (Mt. Dronachal) to have a vantage point from where to view the battle-field. (4)

[Note—During the fierce War of Lanka, Laxman was shot by Meghanad, the son of Ravana, the king of demons. Laxman was severely wounded and fell down unconscious on the ground. At that time, Hanuman had flown to the north and brought back a mountain named Dronachal which had the necessary herb needed to revive Laxman back to life. This incident is narrated in Tulsidas’ epic ‘Ram Charit Manas’, Lanka Kand, from Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 62.]

यया जीवित वा नाद्य ता शक्तिं प्रकटीं कुरु ।

येन लङ्केश्वरो वीरो निःशङ्कः विजितस्त्वया ॥ ५ ॥

yayā jīvita vā nādyā tā śaktiṁ prakāṭiṁ kuru .  
yēna laṅkēśvarō vīrō niḥśaṅkaḥ vijitastvayā .. 5..

Verse no. 5 – Oh Lord Hanuman, please reveal your mighty powers and mystical abilities to grant me your protection and sufficiently empower me so that my life can

be saved from all kinds of miseries, just in the way you had saved the life of Laxman and renewed his determination to fight and win the war of Lanka.

Oh brave, valiant and powerful Lord, with you by his side even the Lord of Lanka (here meaning 'Vibhishan', the brother of Ravana, who was crowned a king of Lanka after victory in the war) also remains free from worries and fears, as he is sure of victory over adversities. (5)

दुर्निरीक्ष्योऽपि देवानी तद्वलं दर्शयाधुना ॥ ॥

यया लङ्कां प्रविश्य त्वं ज्ञातवान् जानकी स्वयम् ।

रावणांतः पुरेऽत्युग्रेतां बुद्धिं प्रकटी कुरु ॥ ६॥

durnirīkṣyō'pidēvānī tadbalaṁ darśayādhunā ..

yayā laṅkāṁ praviśya tvam jñātavān jānakī svayam .

rāvaṇāntaḥ purē'tyugrētāṁ buddhiṁ prakatī kuru .. 6..

Verse no. 6 – Oh Lord, please do not keep your abilities and powers hidden; reveal them for the benefit of gods and humans alike; demonstrate how mighty, able, competent and powerful you are<sup>1</sup>.

By entering Lanka, you had personally informed Sita (Janaki) that her deliverance and redemption was soon to come<sup>2</sup>. You had given her immense solace and succour by igniting hope in her distraught heart at the time when she was surrounded by gloom while being held captive in Lanka by Ravana, the king of demons. {Similarly, oh Lord, please give me hope of deliverance and redemption at a time when I am surrounded by miseries and worries.} (6)

[Note—<sup>1</sup>What Tulsidas means here is that just in the way Lord Hanuman had revealed his immense powers and formidable strength to assure the gods who wondered if he had the necessary ability and strength to attain success in the daunting task that lay ahead at the time he was on his way to Lanka#, he (Hanuman) must also likewise reveal himself to assure his devotees of protection and fearlessness.

#This point is specifically narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 2, and is followed up by subsequent developments that reassured all the gods that they need not worry at all for Hanuman did have the ability to accomplish the task of vanquishing the demons even if he had to do it all alone.

<sup>2</sup>This event is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 4 that precedes Doha no. 8 – to Chaupai line no. 6 that precedes Doha no. 17.]

रुद्रावतार भक्तार्ति विमोचन महाभुज ।

कपिराज प्रसन्नस्त्वं शरणं तव रक्ष माम् ॥ ७॥

rudrāvatāra bhaktārti vimōcana mahābhuja .

kapirāja prasannastvaṁ śaraṇaṁ tava rakṣa mām .. 7..

Verse no. 7 – Oh Lord Hanuman. You are a manifestation of Lord Rudra (one of the forms of Lord Shiva) who had revealed himself in your form for the benefit of devotees. Oh Lord Hanuman, you have powerful arms so that you can remove the sufferings of your devotees.

Oh Lord of Monkeys! Become pleased with me for I have taken shelter in your holy feet. Oh gracious and merciful Lord, please protect me, for you are my only protector. (7)

इत्यष्टकं हनुमतः यः पठेत् श्रद्धयान्वितः ।  
 सर्वकष्टं विनिर्मुक्तो लभते वाञ्छितफलम् ॥  
 ग्रहभूतार्दितेघोरे रणे राजभयेऽथवा ।  
 त्रिवारं पठेनाच्छ्रीघ्रं नरो मुच्येत् सङ्कटात् ॥ ८ ॥

ityaṣṭakaṁ hanumataḥ yaḥ paṭhēt śraddhayānvitaḥ .  
 sarvakaṣṭa vinirmuktō labhatē vāñchitaphalam .. ..  
 grahabhūtārditēghōrē raṇē rājabhayē'thavā .  
 trivāraṁ paṭhēnācchrīghraṁ narō mucyēt saṅkaṭāt .. 8 ..

Verse no. 8 - This is the complete Hanuman Ashtak. Whoever recites it with faith and conviction, he will be freed from all troubles and attain all his desired wishes.

He will be free from all kinds of fears arising from evil stars and ghosts no matter how terrifying they might otherwise be. He will also have no fear in a battle-field, or from the king of the realm. If a person recites this hymn three times a day (morning, afternoon and evening), then all his troubles and problems would be eliminated by the grace of Lord Hanuman. (8)

॥ इति श्रीगोस्वामितुलसीदास विरचितं श्रीहनुमान्नाष्टकं सम्पूर्णम् ॥

.. iti śrīgōsvāmitulasīdāsa viracitaṁ śrīhanumānnāṣṭakaṁ sampūrṇam ..

"saṅkaṭamōcana hanumānāṣṭakam"

Thus ends 'Sankat Mochan Hanuman Ashtak' composed by Goswami Tulsidas.

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## Section 2.6—Bajrang Baan

### A Hymn dedicated to Lord Hanuman

The hymn called ‘Bajrang Baan’ was composed by Goswami Tulsidas, the great 16<sup>th</sup> century illustrious saint-poet and devotee of Lord Ram. It is believed that some of the pundits of Varanasi became very jealous of Tulsidas because of his rising popularity as a great saint whose devotional writings dedicated to Lord Ram were so exceptional in their beauty and emotional value along with a high level of love, affection, devotion and surrender to the Lord that the people’s hearts were touched and they began revering and honouring Tulsidas more than anyone else. This jealousy made his peers inimical towards him so much that they threw aside all caution and turned a blind eye to all principles of righteousness, propriety and probity by teaming together to do everything within their means to torment and bring misery to Tulsidas. One of the dark tools they employed was use of Black Magic, whereby they used certain occult dark practices and performed rituals usually done in Tantrik forms of worship of evil spirits, with the singular objective of tormenting and causing immense sufferings to Tulsidas. The negative result of such acts was that the innocent soul Tulsidas developed skin rash, causing painful blisters and vesicles that erupted all over his skin.

Tulsidas had such immense faith based on a strong foundation of belief in the ability of Lord Ram as well as the Lord’s faithful and trusted devotee Lord Hanuman to remove all difficulties and sufferings of their devotees that he (Tulsidas) decided to seek direct help from them instead of pleading with others in this world. Tulsidas chose Lord Hanuman in this particular case for he knew about the supernatural powers of Hanuman, as well as the fact that he was a trusted messenger and lieutenant of Lord Ram whom the Lord invariably engaged to carry out important work on his behalf.

With this firm and unwavering conviction, Tulsidas composed the verses of ‘Bajrang Baan’ to pray to Lord Hanuman to be kind on him and grant freedom to him from his sufferings. It is believed that soon thereafter, all the blisters and vesicles dried up to provide immense relief to Tulsidas. Of course, this put his tormentors in the dock as they realised that this great saint had a powerful backing behind him; they became alarmed about their own safety because they feared that the powerful force that had overcome the negative effects of the black magic done by them can turn around on them, and take revenge for torturing an innocent saint like Tulsidas who happened to be a great devotee of Lord Ram.

The hymn ‘Bajrang Baan’ has two words—viz. ‘Bajrang’ which refers to Lord Hanuman, and ‘Baan’ which means an arrow. This means that when this hymn is properly used by a devotee of Hanuman, it can be as effective as a powerful ‘arrow’ shot at one’s enemies, an arrow that would definitely serve its purpose of eliminating those who are one’s opponents and are attempting to ruin him.

To have full effect, the hymn ‘Bajrang Baan’, like all other hymns dedicated to Lord Hanuman, is to be recited, with great devotion and faith in the Lord, every Tuesday and Saturday. The recitation should be done eleven times in one sitting, and it should be scheduled in such a way that it is done for 41 consecutive Saturdays and Tuesdays without any interruption.

It grants freedom from fears and sufferings of all kinds. It helps overcome one’s enemies, and it not neutralises their nefarious activities designed to cause harm to the devotee of Lord Hanuman but turns the table on them and makes them suffer instead.

The ‘Bajrang Baan’ is likened to the thunderbolt, for it strikes violently on those who torment and cause misery to Lord Hanuman’s devotees. Obviously, with such a potent and powerful shield of protection around him, a devotee of Lord Hanuman develops immense self-confidence to face the grind of day-to-day life.

That said, now let us begin reading the verses of ‘Bajrang Baan’ as follows:-

॥ दोहा ॥

निश्चय प्रेम प्रतीत ते, विनय करें सनमान ।  
तेहि के कारज सकल शुभ, सिद्ध करें हनुमान ॥

|| dohā ||

nischaya prem pratīta te, vinaya karen sanamāna |  
tehi ke kāraja sakala śubha, siddha karaiṁ hanumāna ||

Doha— Those devotees, who recite these verses of Bajrang Baan with unwavering faith and firm devotion, have all their benign desire fulfilled by Lord Hanuman.

॥ चौपाई ॥

जय हनुमंत संत हितकारी । सुन लीजै प्रभु अरज हमारी ॥०१॥  
जन के काज विलम्ब न कीजै । आतुर दौरि महा सुख दीजै ॥०२॥

|| chaupāi ||

jaya hanumanta santa hitakārī | sun lijai prabhu araja hamārī || 01 ||

jana ke kāja vilamba na kijai | ātura dauri mahā sukha dījai || 02 ||

Verse nos. 1-2: - Glory to Hanuman, the benefactor of saints. Oh Lord, please listen to our prayer. (1)

Oh Lord, please do not delay in doing the work of your devotees. Please rush to do it, and grant them immense peace and happiness. (2)

[Note—In these verses, the devotee asks Lord Hanuman to urgently help him by coming to his aid immediately, without delay. Hanuman's intervention would solve all the problems of the devotee, which in turn would make him very happy and joyous.]

जैसे कूदि सिन्धु वहि पारा । सुरसा बद पैठि विस्तारा ॥०३॥

आगे जाई लंकिनी रोका । मारेहु लात गई सुर लोका ॥०४॥

jaise kūḍi sindhu vahi pārā | surasā bad paiṭhi vistārā || 03 ||

āge jāi laṁkinī rokā | mārehu lāta gaī sura lokā || 04 ||

Verse nos. 3-4: - Come hastily just like you had swiftly leapt across the ocean, without any dithering or delay. On the way you had entered and then emerged from the expanded mouth of Sursa (who had tried to obstruct your path)<sup>1</sup>. (3)

On landing in Lanka, you had kicked Lankini, the female demon who was guarding the fort of Lanka and had tried to stop you from entering it, so hard that she instantly went to heaven (i.e. you had kicked the life out of her when she tried to stop you)<sup>2</sup>. (4)

[Note—The idea here is that Hanuman acts very swiftly. He dashed to Lanka like a rocket. Then, when Sursa tried to stop him by expanding her mouth and attempting to trap Hanuman in the cavern-like huge cavity of her opened mouth surrounded by formidable jaws to act as doors, he wasted no time to outwit her by entering it and coming out of it so quickly that she was so dazed and confounded that she did not even think of closing her gigantic mouth in time to trap Hanuman in it, thereby allowing him to escape unscathed.

Just a little later, when Lankini tried to stop him at the gates of the fort of Lanka, one big kick from Hanuman made her see stars; she swooned and fell down unconscious as if struck by a thunderbolt.

<sup>1</sup>This incident is narrated in Tulsidas' epic "Ram Charit Manas", in its Sundar Kand, Chaupai line no. 4 that precedes Doha no. 1—to Doha no. 3.

<sup>2</sup>This incident is narrated in Tulsidas' epic "Ram Charit Manas", in its Sundar Kand, Chaupai line nos. 2-5 that precede Doha no. 4.]

जाय विभीषण को सुख दीन्हा । सीता निरखि परम पद लीन्हा ॥०५॥

बाग उजारी सिंधु महं बोरा । अति आतुर यम कातर तोरा ॥०६॥

jāya vibhīṣaṇa ko sukha dīnhā | sītā nirakhi parama pada līnhā || 05 ||

bāga ujārī simḍhu maham borā | ati ātura yama kātara torā || 06 ||



Verse nos. 5-6: - There (in Lanka) you had given pleasure to Vibhishan by meeting him, for he felt very happy and blessed to have met a devotee of Lord Ram (i.e. Hanuman)<sup>1</sup>. Soon you met Sita and felt blessed and blissful yourself by having the opportunity to make her feel happy to have received news of Lord Ram and an assurance of redemption from her sufferings<sup>2</sup>. (5)

Then you had laid to waste the Ashok garden (of the demon king Ravana where Sita was held captive) by uprooting its magnificent trees<sup>3</sup> and dumping them in the ocean. At that time you acted as if you were a personified form of Yama, the god of death and destruction. (6)

[Note—Hanuman had entered Lanka in the darkness of the night. Next day in morning he met Vibhishan, and a little while later he met Sita. Soon the Ashok Garden was ruined. Everything was done in quick succession.

<sup>1</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 6—to Chaupai line no. 2 that precedes Doha no. 8.

<sup>2</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 12 that precedes Doha no. 12—to Chaupai line no. 6 that precedes Doha no. 17.

<sup>3</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 17—to Chaupai line no. 6 that precedes Doha no. 18.]

अक्षय कुमार मारि संहारा । लूम लपेट लंक को जारा ॥०७॥

लाह समान लंक जरि गई । जय जय धुनि सुर पुर महं भई ॥०८॥

akṣaya kumāra mārī saṁhārā | lūma lapeta laṁka ko jārā || 07 ||

lāha samāna laṁka jari gāi | jaya jaya dhuni sura pura maham bhaī || 08 ||

Verse nos. 7-8: - You had killed Akshay Kumar (son of Ravana)<sup>1</sup> and had burnt Lanka with your tail wrapped in rags drenched in oil and set on fire at the instructions of Ravana<sup>2</sup>. (7)

Lanka was burnt and reduced to ash as if it was built from Lac (molten sealing wax), and the heavens were filled by the thunderous sound of gods hailing you and your glories when they applauded your marvellous achievement by crying out in unison: ‘Hail Hanuman and Glory to him!’ (8)

[Note—<sup>1</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-8 that precede Doha no. 18.

<sup>2</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 4 that precedes Doha no. 24—to Doha no. 26.]

अब विलम्ब केहि कारण स्वामी । कृपा करहु उर अन्तर्यामी ॥०९॥

जय जय लक्ष्मण प्राण के दाता । आतुर होय दुख हरहु निपाता ॥१०॥

aba vilamba kehi kāraṇa svāmī | kṛpā karahu ura antaryāmī || 09 ||

jaya jaya lakṣmaṇa prāṇa ke dātā | ātura hoyi dukha harahu nipātā || 10 ||

Verse nos. 9-10: - Oh Lord, why are you delaying now; why aren't you acting swiftly to give relief to me from my troubles? My Lord, please have mercy on me as you know what resides in the mind of your devotees (antaryāmī).

{Oh Lord, I am suffering a lot, and am praying to you to show urgency in helping me overcome my troubles. I am sincere in my devotion to you; you are fully aware of it as you are “antaryāmī”, i.e. someone who knows the inner thoughts of others.} (9)

Hail and Glory to Lord Hanuman who had saved the life of Laxman (when he was gravely wounded in the battle-field of Lanka). {At that time, you had brought the life-restoring herb and saved Laxman's life. Even Lord Ram himself had expressed his indebtedness to you in this regard.}<sup>1</sup>

So oh Lord, have mercy on me too (like you had on Laxman, for I too am a devotee of Lord Ram). Glory to you who had restored the life of Laxman! I am very distressed and miserable, so please be kind and gracious to dispel my fears and torments expeditiously. (10)

[Note—<sup>1</sup>This incident is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 62.]

जै गिरिधर जै जै सुखसागर । सुर समूह समरथ भटनागर ॥११॥

ॐ हनु हनु हनु हनु हनुमन्त हठीले । बैरिहिं मारु बज्र की कीले ॥१२॥

jai giridhara jai jai sukhāsāgara | sura samūha samaratha bhatanāgara || 11 ||

om hanu hanu hanu hanu hanumanta haṭīle | bairihi mārū bajra kī kīle || 12 ||

Verse nos. 11-12: - Hail Lord Hanuman who holds a mountain in his hands (jai giridhara)<sup>1</sup>! Glory to you who is like an ocean of happiness and comfort for his devotees (jai jai sukhāsāgara)!

Amongst all the Gods, you are the most able and competent (sura samūha samaratha) as well as the strongest, wisest, most powerful and skilful amongst them all (bhatanāgara). (11)

OM salutations<sup>2</sup>! Oh Lord Hanuman—remember that your name ‘Hanuman’ has the word ‘Hanu’, meaning to break or crack by hitting hard, as an integral part of it (hanu hanumanta). {To wit, you are honoured by the epithet of ‘Hanu’ to quietly indicate that you are someone who can easily trounce opponents and enemies; you can hit them hard and make them fall down or surrender.}

Remember also that you are firm in doing what you decide to do, and that you have an indomitable spirit that enables you to do the unthinkable (*haṭīle*)<sup>3</sup>.

Hence oh Lord, I exhort you to kill the enemies and nail them as if they were struck by thunderbolt (*bairihi mārū bajra kī kīle*)<sup>4</sup>.

{Here Tulsidas is referring to his enemies who were hell-bent to torment him endlessly. Tulsidas feels helpless against their combined might, so he pleads with Lord Hanuman to punish his enemies by striking them hard as if thunderbolt had struck them. It ought to be remembered that he had written this particular hymn, the “Bajrang Baan”, when his enemies had done black-magic against him in order to make him suffer, as a result of which painful vesicles and blisters had erupted all over his body. It was then that Tulsidas pleaded with Lord Hanuman to help him by turning the tables on his tormentors and punishing them for their misdeeds. It ought to be noted that the word ‘Hanu’ has been repeated four times in this verse to emphasise Hanuman’s ability to trounce one’s enemies. It is to motivate Hanuman to get going and become active in dealing dynamically with enemies in consonant with the glory associated with his famous name.} (12)

[Note—<sup>1</sup>Hanuman is depicted as holding a mountain in his hands. This image of his commemorates the event when he was flying in the sky carrying Mt. Dronachal in his hands. This mountain had the necessary herbs needed to revive Laxman back to life in the battle-field of Lanka. It was a stupendous and a miraculous deed that no one else could have done. The event is narrated in Ram Charit Manas, Lanka Kand, Chaupai line nos. 7-8 that precede Doha no. 58.

<sup>2</sup>The word ‘OM’ refers to Brahm, the Supreme Being and Cosmic Consciousness. It is a term that is universally used as the best means and the highest standard employed to salute someone who is extremely revered and honourable. In this case, the word ‘OM’ is used to show great respect to Lord Hanuman and raise him to an exalted stature that is equivalent to Brahm.

<sup>3</sup>When Hanuman was a child, he had done the unthinkable and unimaginable—he had leapt at the sun thinking it to be ripe fruit dangling in the sky. He feared nothing, not even the blazing heat of the sun, and sailed through the sky effortlessly to go and stand close to the sun’s disc. When Rahu came to gobble the sun (as he occasionally did during the solar eclipse), he was so terrified at the sight of Hanuman standing boldly before the sun and blocking the path of Rahu that the latter ran away in alarm. When Indra, the king of gods, came to help Rahu, Hanuman fearlessly lunged at Indra’s mighty elephant, thinking that its huge head and ears were some other kind of fruit. These incidents are cited here to show how bold and fearless Hanuman was even in his childhood days.

<sup>4</sup>If one were to take a broader viewpoint, this plea to ‘kill or vanquish the enemies’ may also refer to negative elements and evil forces that prevail in this world and create so many problems and troubles for ordinary people. Some such negative qualities that dominate the landscape are vices, sins, greed, jealousy, hatred, lust, anger, passion etc. of all denominations.

So, Tulsidas requests Lord Hanuman to help his devotees overcome these hidden enemies that kill silently, from within. These negative qualities are like cancer

that eats into the very fundamental character of a person, casting a dark shadow on the goodness of his soul, ruining his peace and reputation without his being able to oppose, and in the process destroying and making him hollow from within. Over time, they tarnish the purity of his soul and obstruct its eligibility for liberation, deliverance, emancipation and salvation.]

गदा बज्र लै बैरिहिं मारो । महाराज प्रभु दास उबारो ॥१३॥

ॐ कार हुंकार महाप्रभु धावो । बज्र गदा हनु विलम्ब न लावो ॥१४॥

gadā bajra lai bairihi māro | mahārāja prabhu dāsa ubāro || 13 ||

om kāra huṁkāra mahāprabhu dhāvo | bajra gadā hanu vilamba na lāvo || 14 ||

Verse nos. 13-14: - Oh great and revered Lord (mahārāja prabhu)! Relieve you devotee and deliver him (i.e. Tulsidas) from all his sufferings and torments by hitting his enemies hard with your mace as if it were the thunderbolt. {Tulsidas exhorts his revered Lord Hanuman to punish his enemies and freeing him from their torments.} (13)

Oh great Lord (mahāprabhu), challenge the enemy scornfully and rush towards him with a thunderous roar of ‘OM’, brandishing your mighty mace and using it to crush him without any delay. {When a warrior dashes towards his enemy, he makes a war-cry. Here the word ‘OM’ is employed with that purpose in mind. When Lord Hanuman dashes at the enemy, thunderously roaring OM and swaying his formidable mace like a sling, the opponent will shake in terror; he would either beat a hasty retreat, or swoon and fall down, shocked and terrified. So, the enemy would henceforth leave Tulsidas alone and stop tormenting him any further when he discovers that a powerful Lord like Hanuman has stepped in to protect Tulsidas.} (14)

ॐ ह्रीं ह्रीं ह्रीं हनुमंत कपीसा । ॐ हुं हुं हुं हनु अरि उर शीशा ॥१५॥

सत्य होहु हरि शपथ पाय के । रामदूत धरु मारु धाय के ॥१६॥

om hnīm hnīm hnīm hanumanta kapīsā | om huṁ huṁ huṁ hanu ari ura śīsā || 15 ||

satya hohu hari śapatha pāya ke | rāmadūta dharu māru dhāya ke || 16 ||

Verse nos. 15-16: - Oh Lord Hanuman, the Lord of the Monkeys (hanumanta kapīsā)! I invoke your powers and grace by using the Tantrik Mantras “om hnīm hnīm hnīm” and “om huṁ huṁ huṁ”<sup>1</sup>, and pray to you to hit the enemy hard in his chest and head (hanu ari ura śīsā).

{There is another way of interpreting this verse as follows: “Oh Lord Hanuman, the Lord of the Monkeys! I invoke your stupendous powers by using the Mantras that are especially dedicated to you, viz. “om hnīm hnīm hnīm” and “om

hum̐ hum̐ hum̐”, with a prayerful request to dash at the enemy with a roar of OM and strike him hard in his chest and head, all the while chanting the divine Mantra OM to stress the fact that you are hitting them in the name of God because they are evil and are unnecessarily tormenting an innocent person like me. It will be like the victory of the good over the evil!”} (15)

I say on oath in the name of Hari (i.e. Lord Ram) that all that I say is the truth. Oh messenger of Lord Ram – rush to attack (catch and thrash) the enemy at once, without further delay. (16)

[Note—<sup>1</sup>The Tantrik Mantras are esoteric formulas that are usually employed in rituals associated with occult practices and mystical forms of worship of a deity. The Mantras mentioned here are dedicated exclusively to Lord Hanuman. They are used to invoke Hanuman’s blessings.

Meanwhile, the word “OM” is universally used to refer to Brahm, the Supreme Being who represents the Cosmic Consciousness. All Mantras are usually prefixed with OM to give them a divine aura and importance, as well as to enhance their powers effectively.]

जय जय जय हनुमंत अगाथा । दुःख पावत जन केहि अपराधा ॥१७॥  
पूजा जप तप नेम अचारा । नहिं जानत कछु दास तुम्हारा ॥१८॥

jaya jaya jaya hanumanta agādhā | duḥkha pāvata jana kehi aparādhā || 17  
||

pūjā japa tapa nēma acārā | nahim jānata kachu dāsa tumhārā || 18 ||

Verse nos. 17-18: - Hail Lord Hanuman! Glory to the Lord whose glories and fame have no end (agādhā)! Due to which sin, misdeed, mistake or wrong done (kehi aparādhā) is your devotee made to suffer so much? {Here Tulsidas is referring to himself. He wonders what mistake he has made, what wrong did he do for which he is suffering so much.} (17)

He (your humble devotee and servant Tulsidas) does not know how to worship you, he does not know how to chant your sacred Mantras. He does not even know how to do penance, and follow rules of proper conduct and right behaviour.

{Here Tulsidas means that he is a simple man. He is not an expert in ritualistic practices and formal forms of offering worship to Lord Hanuman. Is this the reason, Tulsidas wonders, that Hanuman is delaying to come to his aid? What other reason could it be for Hanuman letting him suffer so much; has he committed some big sin or done some sort of big mistake which is unpardonable and has drawn Hanuman’s ire so much that the Lord lets him suffer at the hands of his enemies without coming to his help and punishing his tormentors? Tulsidas wonders why this is happening; why is Lord Hanuman neglecting him.} (18)

[Note—One thing comes out clearly in these verses—and it is that Tulsidas prays to Hanuman in a very informal way at a personal level, without the fear of appearing to

be rude or impolite towards a powerful Lord like Hanuman, just like someone would talk with another person well known to him and with whom he has developed a close bond of kinship or friendship which entitles him to talk with the other in a very informal and personal way.

The lesson that one can learn from Tulsidas is that true devotion, love and submission for Lord God does not require formalities. It's a very personal bond based on sincerity, trust and affection. Lord God knows the inner thoughts and feelings of a person, so there is no way to deceive him. A true devotee treats his Lord God like an infant treats its parent: there are no formalities, no special languages, and no fear of annoying the parent or the fear of reprisal. The child speaks his heart out, in plain and simple language, and the parent understands that if the child is suffering then there is no one else to whom he would turn to vent his frustration and distress except the parent. So the parent never gets angry with the child. Instead, the loving parent would smile and do everything within means to help the child overcome his sufferings and become happy.]

वन उपवन, मग गिरि गृह माहीं । तुम्हरे बल हम डरपत नाहीं ॥१९॥

पांय परों कर जोरि मनावों । यहि अवसर अब केहि गोहरावों ॥२०॥

vana upavana, maga giri griha māhīm | tumhare bala hama darapata nāhīm  
|| 19 ||

pāmya parōm kara jori manāvaum | yahi avasara aba kehi goharāvaum || 20  
||

Verse nos. 19-20: - Relying on your strength, I have no fear whatsoever anywhere - whether it is a wild forest or a garden, whether it is a safe path (much travelled) or a dangerous track (passing through hostile country, such as the one infested with bandits, wild animals, enemies etc.), or whether I am on a mountain (alone) or in the safe confines of my own home (which is the safest and securest place to go). {Tulsidas says that with Lord Hanuman by his side, he has no fear from any quarter. It is therefore believed that if a person travels through a hostile or unknown land, if he is uncertain of his security and well-being in any given situation, then remembering Lord Hanuman, repeating his name or even keeping his photo will instil great confidence in a person, and create a sense of an all-around protective shield around him.} (19)

Oh Lord, I fall at your feet and entreat you with folded hands (i.e. by joining the palms of my hands in a prayerful mode) to please be kind to accomplish my work, for which I shall sing your glories for all times to come. {What work is Tulsidas referring to here? He is praying to Hanuman to punish his enemies and warn them to stop tormenting him.}

Who else is there in this world to whom I shall turn to pray, and who will come to my aid if it is not you, oh Lord? {Tulsidas emphasises to Lord Hanuman that the latter is his only hope, that he solely relies on Lord Hanuman for deliverance from his troubles and horrors, that he knows no one else to whom to turn for help and solace during his sufferings and testing times other than Lord Hanuman.} (20)

जय अंजनि कुमार बलवन्ता । शंकर सुवन वीर हनुमन्ता ॥२१॥  
 बदन कराल काल कुल घालक । राम सहाय सदा प्रति पालक ॥२२॥

jaya anjani kumāra balvantā | śaṁkara suvana vīra hanumantā || 21 ||

badana karāla kāla kula ghālaka | rāma sahāya sadā prati pālaka || 22 ||

Verse nos. 21-22: - Hail Lord Hanuman who is a brave and powerful son of (mother) Anjani, and a bold, gallant, valiant and warrior son of Lord Shiva.

{Lord Hanuman is a manifestation of Lord Shiva's 11<sup>th</sup> form, known as 'Rudra'. The word 'Rudra' itself hints that Hanuman represents the form of Shiva that becomes exceptionally angry and violent if there is any wrongdoing. Here it means that if a devotee is subjected to suffer due to some mischief done by his enemy, then it is sure that the enemy would be subjected to Hanuman's wrath. Tulsidas has wisely invoked this aspect of Lord Hanuman to remind him of his responsibility towards his devotee Tulsidas who is suffering a lot.} (21)

You have a well-built muscular body that terrifies opponents (who dare not pick up a quarrel with you, for the fear of being beaten black-and-blue), so much so that even Kaal (the god of death) is afraid of you as you can slay even his trusted minions. {To wit, even Kaal fears you, for he is unable to protect his own followers if you get annoyed with any of them.}

You have always helped and supported Lord Ram; you are always by the Lord's side to carry out his instructions. And by extension, you are always ready to help those who serve Lord Ram; you always protect and take care of Lord Ram's followers and devotees; you are their benefactor and protector. {Here, Tulsidas refers to himself because he too is a devout, sincere and truthful follower and servant of Lord Ram. This being the case, he exhorts Lord Hanuman to live upto his time honoured reputation of coming to the aid of devotees, followers and servants of Lord Ram by helping Tulsidas overcome his sufferings.} (22)

भूत प्रेत पिशाच निशाचर । अग्नि बेताल काल मारी मर ॥२३॥  
 इन्हें मारु तोहिं शपथ राम की । राखु नाथ मरजाद नाम की ॥२४॥

bhūta preta piśāca nishācara | agni betāla kāla mārī mara || 23 ||

inerm māru tohiṁ śapatha rāma kī | rākhu nātha marajāda nāma kī || 24 ||

Verse nos. 23-24: - Slay (i.e. eliminate) the evil spirits and demonic forces of all sorts—such as ghosts, phantoms, hobgoblins, devils, ogres, vampires and Satan<sup>1</sup>, as well as all kinds of natural calamities such as deadly fires, plagues, epidemics, earthquakes etc. that cause mayhem, death, misery and untold suffering all around. (23)

Kill (eliminate) all of them in the name of Lord Ram, thereby maintaining the sanctity, importance, reputation, glory, value and majesty of the Holy Name of the

Lord. {Lord Ram's holy name is a very powerful and effective tool which removes all kinds of sorrows and troubles in this world. So therefore, Hanuman is expected to free the world, and more specifically those who invoke Lord Ram's holy name to free themselves from their sufferings, in order to ensure that the sanctity, importance, value and majesty of the Lord's 'Holy Name' are maintained.}<sup>2</sup> (24)

[Note—<sup>1</sup>A similar idea is expressed in another hymn of Lord Hanuman composed by Tulsidas: refer to verse no. 24 of 'Hanuman Chalisa'.

<sup>2</sup>The glory of Lord Ram's name and the immensity of its power are extensively described in Ram Charit Manas, Baal Kand, from Chaupai line no. 1 that precedes Doha no. 19—to Chaupai line no. 1 that precedes Doha no. 28.]

जनकसुता हरि दास कहावौ । ताकी शपथ विलम्ब न लावो ॥२५॥

जय जय जय धुनि होत अकाशा । सुमिरत होत दुसह दुःख नाशा ॥२६॥

jana kasutā hari dāsa kahāvaurṁ | tākī śapatha vilamba na lāvau || 25 ||

Jaya jaya jaya dhuni hota akāśhā | Sumirata hota dusaha duḥkha nāśhā  
||26||

Verse nos. 25-26: - You are well-known as being a faithful and trusted servant (i.e. a follower and devotee) of Lord Hari (i.e. Lord Ram) and goddess Sita (the daughter of Janak and consort of Lord Ram).

I implore you in their name (i.e. I invoke their name to impress upon you) that you must not delay anymore to come to my rescue, that you must help me immediately. (25)

The sky is reverberating with the sound of your glories being sung by one and all—that the mere remembrance of your name can eliminate all kinds of sorrows; that remembering your name can remove all troubles of whatever nature. {So oh Lord, please keep in mind this great glory of yours. If you neglect me, just think of its negative consequences and the repercussions it would have on your own reputation.} (26)

चरण शरण कर जोरि मनावौ । यहि अवसर अब केहि गौहरावौ ॥२७॥

उठु उठु चलु तोहिं राम दुहाई । पांय परौं कर जोरि मनाई ॥२८॥

Charaṇa śaraṇa kara jori manāvau | Yahī avasara aba kēhi gauharāvaurṁ  
||27||

Uthu utlu chalu tōhi rāma duhāi | Pāmya paraum kara jori manāi ||28||

Verse nos. 27-28: - Oh Lord Hanuman! I have come to take refuge at your feet—I plead to you by joining the palms of my hands in a humble prayerful mode.



Who else shall I call for help in this time of urgent need? {I have no one else except you to whom to pray, and from whom I can expect help and deliverance.} (27)

Oh Lord, please get up; please get up and come along (to help me, for there is no time to be lost as I need urgent help from you)! I urge you in the name of Lord Ram; I fall at your feet (*Pāṁya paraurṇ*) and plead with you with my palms joined together in a gesture of submission and humility before you (*kara jori*) to please swing into action swiftly (to protect me). (28)

[Note—The urgency in Tulsidas’ prayer is self-evident from the way he pleads with Lord Hanuman and urges the latter to come to his aid. He falls at the feet of Hanuman; he joins the palms of his hands in abject surrender and humility; he implores Hanuman to make haste by urging the latter to be proactive, get up and get going. In case Lord Hanuman is still undecided whether or not to intervene in favour of Tulsidas, the latter invokes the name of Lord Ram as he is absolutely certain that Hanuman simply cannot neglect or overlook any plea made in the name of Lord Ram.]

ॐ चं चं चं चं चपल चलंता । ॐ हनु हनु हनु हनु हनुमंता ॥२९॥

ॐ हं हं हं देत कपि चंचल । ॐ सं सं सहमि पराने खल दल ॥३०॥

Om chaṁ chaṁ chaṁ chaṁ chapala chalantā | Om hanu hanu hanu hanu hanumantā ||29||

Om haṁ haṁ hānka dēta kapi chanchala | Om saṁ saṁ sahmi parānē khala dala ||30||

Verse nos. 29-30: - I salute you Lord Hanuman (*hanumantā*) by saying ‘OM’<sup>1</sup>! I use the Tantrik Mantras ‘*chaṁ chaṁ chaṁ chaṁ*’ to stress the fact that you are nimble-footed, swift in movement and raring to go anywhere (*chapala chalantā*) (to help your devotees).

Oh Lord Hanuman (*hanumantā*), I salute you once again by saying OM and repeat the word ‘hanu’ four times to stress upon that your name has this word as its integral part (almost like a ‘prefix’ attached to a word) to imply that you are able to slay, kill, vanquish and eliminate all kinds of enemies and adversaries, ill-fortunes and effects of bad times, and all other kinds of problems that torment your devotees<sup>1</sup>. (29)

I invoke the blessings and the strength of the Supreme Being by saying OM to inspire you to make a similar war-cry by saying OM thunderously while you swiftly challenge the horde of mischievous people by roaring at them repeatedly with the word ‘*haṁ haṁ*’.

When they hear you thus roaring at them and challenging them (*hānka dēta kapi chanchala*), the horde of evil people (*khala dala*) would certainly feel so alarmed and terrified (*sahmi*) that they would flee immediately out of fear (*parānē*). {The ferocious war-cry of Hanuman would send chill down the spine of evil-doers. They would run away as fast as they can to save themselves from Hanuman’s wrath.} (30)

[Note—<sup>1</sup>The word ‘Hanu’ actually means to break, to crack. Lord Hanuman got this name because during his childhood days, Indra had once hit him with his powerful weapon called Vajra. This broke Hanuman’s jaws.]

अपने जन को तुरत उबारो । सुमिरत होय आनन्द हमारो ॥३१॥

यह बजरंग बाण जेहि मारै । ताहि कहो फिर कौन उबारै ॥३२॥

Apnē jan kō turata ubārō | Sumirata hōya ānanda hamārō ||31||

Yahi bajaraṅga bāṇa jēhi mārāi | Tāhi kahō phira kaun ubārai ||32||

Verse nos. 31-32: - You have a grand reputation that you are quick in saving your devotees and those who completely depend on you from all their troubles and miseries. When I remember this great virtue of yours, it fills my heart with immense joy and happiness (as it assures me of quick deliverance from my tormentors, and grant freedom to me from all my sufferings). (31)

If anyone is hit by an arrow called ‘Bajrang Baan’, say then, who can ever save that person? {Here Tulsidas means that if an evil person is taken to task by Lord Hanuman, then there is no power in this world that can save that person from Hanuman’s wrath which is compared to an infallible arrow that is like thunderbolt. Once Hanuman decides to punish an evil person who is causing trouble to innocent persons unnecessarily, then no force in this world can come to his aid against the wrath of the mighty Hanuman.} (32)

पाठ करै बजरंग बाण की । हनुमत रक्षा करै प्राण की ॥३३॥

यह बजरंग बाण जो जापै । तेहि ते भूत प्रेत सब कांपे ॥३४॥

धूप देय अरु जपै हमेशा । ताके तन नहिं रहै कलेशा ॥३५॥

Pāṭha karai bajaraṅga bāṇa kī | Hanumata rakṣhā karaiṁ prāṇa kī ||33||

Yahi bajaraṅga bāṇa jō jāpai | Tēhi tē bhūta prēta saba kāmpē ||34||

Dhūpa dēya aru japai hamēśhā | Tākē tana nahiṁ rahai kalēśhā ||35||

Verse nos. 33-35: - Those who read and chant these verses of ‘Bajrang Baan’, their lives are protected by Lord Hanuman. (33)

Even ghosts and evil spirits tremble out of fear from those who chant this ‘Bajrang Baan’<sup>1</sup>. {This is because evil forces representing devil dare not disturb a devotee of Lord Hanuman.} (34)

Those who offer worship to Lord Hanuman by waving lighted incense sticks in front of the Lord (i.e. his image) and invoke his holy name, are always free from bodily torments (such as pains, diseases, sufferings etc.) of all kinds. (35)

[Note—<sup>1</sup>A similar idea is expressed in another hymn dedicated to Lord Hanuman, known as ‘Hanuman Chalisa’, in its verse no. 24, as well as in verse no. 23 of this present hymn known as ‘Bajrang Baan’.]

॥ दोहा ॥

प्रेम प्रतीतिहि कपि भजै, सदा धरै उर ध्यान ।  
तेहि के कारज सकल शुभ, सिद्ध करै हनुमान ॥

|| dohā ||

Prēma pratītaḥ kapi bhajai, sadā dharaiṃ ura dhyāna |  
Tēhi kē kāraja sakala śubha, siddha karaiṃ hanumāna ||

Doha: - Those who chant Lord Hanuman's holy name with faith, devotion and love, and always remember him in their hearts, they are sure to have all their desires fulfilled by the benevolent grace of Lord Hanuman.’

Thus ends the hymn ‘Bajrang Baan’ dedicated to Lord Hanuman

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## Section 2.7—Hanuman Pancha Ratna Stotra

(Composed by Sage Adi Shankracharya)

This hymn in honour of Lord Hanuman is called ‘Hanumat Pancha Ratna Stotra’, and it was composed by Jagat Guru Adi Shankaracharya.

The nomenclature of this hymn means ‘five gem-like (Pancha Ratna) verses in the Sanskrit language (known as ‘Stotra’) that praise the glories of Lord Hanuman (Hanumat).

This hymn is very rewarding for a devotee, for it not only invokes Lord Hanuman’s blessings upon the devotee, but it also makes the devotee simultaneously eligible for receiving Lord Ram’s grace. Such a devotee also enjoys a happy and long life, as well as becomes entitled to benefit from all the pleasures in this world, both spiritual and secular. Hence, a devotee who worships Lord Hanuman and recites the hymn ‘Hanumat Pancha Ratna Stotra’ with sincerity, faith, devotion and submission to the Lord is benefited in multiple ways—the devotee feels fearless, confident and courageous to face the tumble and toil of life; he feels himself strong internally and externally; he leads a happy, contented and healthy life free from bodily troubles such

as from diseases etc. In brief, a devotee of Lord Hanuman feels himself fortunate and blessed in multifarious ways.

It is well-known and well-documented that Lord Hanuman is an epitome of virtuousness and exemplary character. He personifies the qualities of matchless strength, valour and courage on the one hand, and of a high level of wisdom, intellect, prudence as well as the virtue of devotion for Lord Ram on the other hand. Hence, by worshipping such a great deity, the worshipper too gets to reflect these qualities in his own self by the grace of the worshipped deity—who in this case is Lord Hanuman. It is like the case of the moon reflecting the glory of the sun by way of shining itself with a pleasant and pleasing light (the moon-light) that appears to be so soothing and beautiful, even though, as everyone knows, the moon has no light of its own. So therefore, just like the moon that basks in the glory of the sun's brilliant light, the devotee of Lord Hanuman too basks in the glory of his Lord!

Now, let us start reading the magnificent verses of the hymn known as 'Hanumat Pancha Ratna Stotra' as follows:-

श्रीहनुमत् पञ्चरत्नम्

वीताखिल-विषयेच्छं जातानन्दाश्र पुलकमत्यच्छम् ।  
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥ १॥

vītākhila-viṣayeccham jātānandāśra pulakamatyaccham ।  
sītāpati dūtādyam vātātmajamadya bhāvaye hr̥dyam ॥ 1॥

Verse no. 1: - I meditate upon Lord Hanuman who has eliminated all (worldly) desires from his heart, who remains blissful with his eyes full of devotional tears and his body thrilled due to his constant remembrance of Lord Ram; who is most pure; who is the chief messenger of Lord Ram; and who is the dear son of the Wind-God. He is revered by me (the worshipper) and is very dear to my heart. (1)

तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।  
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥ २॥

taruṇāruṇa mukha-kamalam karuṇā-rasapūra-pūritāpāṅgam ।  
sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam ॥ 2॥

Verse no. 2: - I have great hopes from Lord Hanuman whose lotus-like charming face is glowing red like the morning sun; whose eyes are full of feeling of mercy (for his devotees); whose grace infuses fresh life in those who have lost all hope; whose glories are legendary and marked by the virtues of greatness and majesty. He

represents the good fortune of mother Anjana (who felt blessed to be a mother of such a great son as Lord Hanuman). (2)

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।  
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥ ३ ॥

śambaravairi-śarātigamambujadala-vipula-locanodāram ।  
kambugalamaniladiṣṭam bimba-jvalitoṣṭhamekamavalambe ॥ 3 ॥

Verse no. 3: - I take refuge at the feet of Lord Hanuman who has vanquished lust and passions; whose eyes are large as lotus-petals, and are full of mercy and kindness; whose neck is well-formed, smooth and chiselled like the shell of a conch, which in turn makes his voice as resounding as the sound of the conch shell; and whose lips are pink like a ripe red fruit. Verily indeed, he personifies the good fortune of the Wind-God who felt blessed to have a son like Lord Hanuman. (3)

दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।  
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥ ४ ॥

dūrīkṛta-sītārtiḥ prakṭīkṛta-rāmavaibhava-sphūrṭiḥ ।  
dārita-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrṭiḥ ॥ 4 ॥

Verse no. 4: - May Lord Hanuman— who removed the sorrows of Sita and removed the cause of her grief (by bringing the good news of Lord Ram coming to free her from the clutches of the demons very soon), and who had brought to light Lord Ram's fame and glory on the one hand, and on the other hand had simultaneously demolished that of Ravana, the king of demons— reveal his divine form before me; may I be blessed by having his divine sight. (4)

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।  
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥ ५ ॥

vānara-nikarādhyakṣaṃ dānavakula-kumuda-ravikara-sadr̥śam ।  
dīna-janāvana-dīkṣaṃ pavana tapaḥ pākapuñjamadrākṣam ॥ 5 ॥

Verse no. 5: - I (an fortunate to) have had the divine sighting of Lord Hanuman who is the commander of monkeys' army (vānara-nikarādhyakṣam).

He is like the sun's rays for the cruel demons (representing evil forces in this world) (dānavakula-kumuda-ravikara-sadr̥śam). {This is because such demonic forces withdraw and go into hiding when they see Lord Hanuman just like the lily

flower that shrinks and closes its petals during the daytime when the sun shines. To wit, the evil and negative forces can't stand before Lord Hanuman; they either vanish from sight or are trounced by Lord Hanuman just as he had vanquished the mighty demon army of Lanka during the epic war between Lord Ram and the demon king Ravana.}

He is committed to the welfare of the distressed and takes care of them (dīna-janāvana-dīkṣam).

He is the fruit or the reward of the penances done by Pawan, the Wind-God (pavana tapaḥ). {The penances that the Wind-God had done produced a reward for him that manifested itself in the form of a son named Lord Hanuman.}

And, Lord Hanuman is an epitome of purity, goodness, virtuousness and excellence in all matters, someone who grants auspicious fruits of righteousness and devotion to his devotees (pākapuñjamadrākṣam). (5)

एतत्-पवन-सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।

चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति ॥ ६॥

etat-pavana-sutasya stotraṁ yaḥ paṭhati pañcaratnākhyam ।

ciramiha-nikhilān bhogān bhuṅktvā śrīrāma-bhakti-bhāg-bhavati ॥ 6॥

Verse no. 6: - Those who recite these verses known as 'Hanumat Pancha Ratna Stotra' dedicated to Lord Hanuman, who is the Son of the Wind-God, with due faith and reverence, then such devotees are able to enjoy all the pleasures in this world at all times (ciramiha-nikhilān bhogān bhuṅktvā), and they also become eligible for having the spiritual fruit of Lord Ram's devotion as an additional bonus (śrīrāma-bhakti-bhāg-bhavati) {which in turn grants the person the rewards of attaining deliverance, emancipation and salvation as well as eternal happiness and bliss}. [6]

इति श्रीमच्छंकर-भगवतः कृतौ हनुमत्-पञ्चरत्नं संपूर्णम् ॥

iti śrīmacchaṅkara-bhagavataḥ kṛtau hanumat-pañcaratnaṁ sampūrṇam ॥

Thus ends this Stotra dedicated to Lord Hanuman, known as 'Hanumat Pancha Ratna Stotra', composed by Adi Shankaracharya.

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## Section 2.8— Sankatmochan Stotra

This hymn of Lord Hanuman is called ‘Sankat Mochan Stotra’, which, as the name itself suggests, helps to relieve and eliminate all the troubles, difficulties, problems and miseries faced by a devotee if he or she recites this hymn regularly with utmost devotion, dedication, faith and submission to Lord Hanuman.

It is believed that this Sanskrit hymn to invoke Lord Hanuman’s grace was composed by Swami Sri Maheshwaranand Saraswati, the Kashi-Peethdhishwar (the Abbott of Kashi Peeth).

श्रीसङ्कष्टमोचनस्तोत्रम्

सिन्दूरपूररुचिरो बलवीर्यसिन्धुः बुद्धिप्रभावनिधिरद्भुतवैभवश्रीः ।

दीनार्तिदावदहनो वरदो वरेण्यः सङ्कष्टमोचनविभुस्तनुतां शुभं नः ॥ १॥

srisankatmochanstotram

sindūrapūraruciro balīvīryasindhuḥ buddhipravāhanidhiradbhutavaibhavaśrīḥ

□

dīnārtidāvadahano varado vareṇyaḥ saṃkaṣṭamocanavibhustanutām

śubhaṃ naḥ □□ 1

Verse no. 1: - I pay my respects to Lord Hanuman who likes to be covered or smeared in a red paste of vermilion powder (sindūrapūraruciro). He is an ocean of stupendous strength, astounding courage, indomitable spirit and extraordinary valour (balīvīryasindhuḥ). He is an embodiment of the virtue of wisdom (buddhi), his influence on others is beyond compare (pravāha), and he is like a treasury (nidhi) of remarkable glories that entitle him to have great fame and be crowned as the king of all those who have an exalted stature in this world (adbhutavaibhavaśrīḥ).

He is a destroyer of all the sorrows and pains of those who are distressed, miserable, humble, and facing difficulties in life even as a fire that would easily destroy even the greatest of forests (dīnārtidāvadahano). {To wit, Lord Hanuman’s potential to eliminate the trouble of the humble and the distressed is compared here to the power of the fire that burns down huge forests.}

He is a great granter of boons to his devotees and fulfils their wishes (varado vareṇyaḥ). He is a destroyer of all troubles, problems and difficulties of his devotees in this world (saṃkaṣṭamocana).

I offer my obeisance and prayer to Lord Hanuman who is indeed a personified form of Vibhu (the Supreme Being) and auspiciousness (vibhustanutām śubhaṃ naḥ). (1)

सोत्साहलङ्घितमहार्णवपौरुषश्रीः लङ्कापुरीप्रदहनप्रथितप्रभावः ।

घोराहवप्रमथितारिचयप्रवीरः प्राभञ्जनिर्जयति मर्कटसार्वभौमः ॥ २ ॥

sotsāhalaṅghitamahārṇavapauruṣaśrī  
laṅkāpurīpradahanaprathitaprabhāvaḥ □  
ghorāhavapramathitāricamūpravīraḥ prābhañjanirjayati  
markaṭasārvabhaumaḥ □□2

Verse no. 2: - Glory to the king of monkeys who leapt across the mighty ocean, and who is famed for possessing stupendous valour, might and strength that are legendary in nature (sotsāhalaṅghitamahārṇavapauruṣaśrī).

He had burnt the great city of Lanka (the capital of the demons)—a deed that had great influence on the subsequent developments and which established his fame for all times to come (laṅkāpurīpradahanaprathitaprabhāvaḥ).

{The burning of Lanka was the first open challenge to the powers and might of the demons led by their king Ravana. The very fact that they couldn't stop Hanuman from burning their own city was enough to demoralise the whole demon race and portended doom for them. It proved that, after all, they weren't invincible. Not only this, this single event, coupled by the giant leap across the ocean, established Hanuman's fame in the annals of history for all times to come.}

He had easily trounced the powerful and ferocious army of the demon warriors who themselves were famed as being the most powerful fighters in the world (ghorāhavapramathitāricamūpravīraḥ).

He is the glorious son of the wind-god; the wind-god was fortunate to have a son as virtuous and glorious as Lord Hanuman (prābhañjanirjayati).

He is the chief amongst the monkeys; he was the commander-in-chief and the leader of the monkey race as well as the monkey army (markaṭasārvabhaumaḥ). (2)

द्रोणाचलानयनवर्णितभव्यभूतिः श्रीरामलक्ष्मणसहायकचक्रवर्ती ।

काशीस्थदक्षिणविराजितसौधमल्लः श्रीमारुतिर्विजयते भगवान् महेशः ॥ ३ ॥

dronācalānayanavarṇitabhavyabhūtiḥ  
śrīrāmalakṣmaṇasahāyakacakravartī □  
kāśīsthadaḥṣṇavirājitasaudhamallaḥ śrīmārutirvijayate bhagavān  
maheśaḥ □□3

Verse no. 3: - Lord Hanuman had uprooted the entire Mt. Dronachal when he could not see (or locate) the life-restoring herb that was described or specified as the one needed to revive Laxman (who lay unconscious in the battle-field of Lanka) (dronācalānayanavarṇitabhavyabhūtiḥ)<sup>1</sup>.

This singularly fantastic and a heroic deed of an unprecedented nature that was done by Hanuman (of not wasting crucial time in searching the necessary herb, but uprooting the whole mountain instead to save time, and then holding it aloft on his hands as he flew swiftly through the night sky back to Lanka so that the correct herb can be picked up by the medicine man and administered to Laxman within stipulated



time to ensure that he was brought back to life) to help Lord Ram and Laxman (the Lord's brother) had not only endeared him to both Lord Ram and Laxman (the Lord's brother), both of whom felt exceedingly obliged and grateful to Hanuman<sup>2</sup>, but had also made him famous in all the directions of the world, spreading and establishing his glory and name in each corner of the globe as the one who had done great service to Lord Ram and Laxman by helping them when they needed help the most (śrīrāmalakṣmaṇasaḥāyākacakravartī).

He resides in a magnificent palace (i.e. a temple, a shrine) situated in the south of the holy pilgrim place known as Kashi (the present day city of Varanasi) (kāśīsthadaḥkṣiṇavirājitasaudhamallaḥ)<sup>3</sup>.

Lord Hanuman is the son of Marut (the Wind-God) (śrīmārutirvijayate), and he is a manifested form of Lord Mahesh (also known as Lord Shiva, the third god of the Trinity) (bhagavān maheśaḥ). (3)

[Note—<sup>1</sup>This incident is narrated in Tulsidas' epic story of the life and time of Lord Ram, known as the 'Ram Charit Manas', in its Lanka Kand, Chaupai line nos. 7-8 that precede Doha no. 58. There was not much time in hand for Hanuman to go about searching for the required herb as he had to return quickly back to the battle-field of Lanka before sunrise—because the herb would fail to revive Laxman after dawn: refer— Ram Charit Manas, Lanka Kand, Chaupai line nos. 4-5 that precede Doha no. 60.

<sup>2</sup>Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 62.

<sup>3</sup>This temple dedicated to Lord Hanuman is known as 'Sankat Mochan Hanuman Temple'. It is obvious that this Stotra and the mentioned temple both have the same name, viz. "Sankat Mochan Hanuman". The temple is in the city of Varanasi, also known by its ancient name of Kashi, and it is situated near the famous Banaras Hindu University in the neighbourhood known as Lanka. It was built by Goswami Tulsidas, the great poet and devotee of Lord Ram, in early 16<sup>th</sup> century.]

नूनं स्मृतोऽपि ददते भजतां कपीन्द्रः सम्पूजितो दिशति वाञ्छित-सिद्धिवृद्धिम् ।

संमोदकप्रिय उपैति परं प्रहर्षं रामायणश्रवणतः पठतां शरण्यः ॥ ४ ॥

nūnaṃ smṛto'pi dayate bhajatām kapīndraḥ sampūjito diśati  
vāñchitasiddhivṛddhim □  
sammodakapriya upaiti paraṃ praharṣaṃ rāmāyaṇaśravaṇataḥ  
paṭhatām śaraṇyaḥ □□4

Verse no. 4: - The King of Monkeys (i.e. Lord Hanuman—"kapīndraḥ") does good to his devotees just by remembering him (nūnaṃ smṛto'pi dayate bhajatām). He fulfils all their wishes, and grants them enhanced happiness, prosperity, joy and success on being duly worshipped (sampūjito diśati vāñchitasiddhivṛddhim).

He loves sweetmeats called Laddu (i.e. he delivers sweetness or happiness to his devotees) (sammodakapriya).

He gets immense pleasure and feels exhilarated (upaiti param praharṣam) on hearing the divine story of the Ramayana, the eternal story that narrates the time, life and deeds of Lord Ram, so much that he would go out of his way to bless and protect those who hear this story themselves, as well as those who recite it for the benefit of others (rāmāyaṇaśravaṇataḥ paṭhatām).

Verily indeed, I take shelter in the holy feet of the glorious Lord Hanuman; I seek refuge with him (śaraṇyaḥ). (4)

श्रीभारतप्रवरयुद्धरथोद्धतश्रीः पार्थैककेतनकरालविशालमूर्तिः ।

उच्चैर्घनाघनघटाविकटाट्टहासः श्रीकृष्णपक्षभरणः शरणं ममास्तु ॥ ५॥

śrī bhāratapravarayuddharathoddhataśrīḥ  
pārthai kaketanakarālaviśālamūrtiḥ □  
uccairghanāghanaghaṭāvikaṭāṭṭahāsaḥ śrīkrṣṇapakṣabharaṇaḥ śaraṇam  
mamāstu □□5

Verse no. 5: - Lord Hanuman's omnipresence in the famous war known as the 'Mahabharat' (śrī bhāratapravarayuddha) was evident when he could be clearly seen sitting majestically atop the chariot (rathoddhataśrīḥ) as well as on the war standard of Arjun (pārthai kaketana) like a colossus that created fear amongst the rank and file of the enemy ((karālaviśālamūrtiḥ).

His roar and shrill cry during that time (vikaṭāṭṭahāsaḥ) resembled the shuddering sound of the rumble and the thunder emanating from deep banks of dark rain-bearing clouds rushing across the firmament during the rainy season, as well as the ear-splitting sound of the thunderclap that accompany it (uccairghanāghanaghaṭā).

Verily indeed, it was Lord Hanuman who had supported the army of the Pandavas, whom Lord Krishna too had supported, during that epic war and led them to victory (śrīkrṣṇapakṣabharaṇaḥ).

I bow before that same Lord Hanuman and seek refuge with him; let him be my protector and benefactor (śaraṇam mamāstu). (5)

जङ्घालजङ्घ उपमातिविदूरवेगो मुष्टिप्रहारपरिमूर्च्छितराक्षसेन्द्रः ।

श्रीरामकीर्तितपराक्रमणोद्धवश्रीः प्राकम्पनिर्विभुरुदञ्चतु भूतये नः ॥ ६॥

jaṅghālajaṅgha upamātividūravego  
muṣṭiprahāraparimūrchitarākṣasendraḥ □  
śrīrāmakīrtitaparākramaṇoddhavaśrīḥ prākampanirvibhurudañcatu  
bhūtaye naḥ □□6

Verse no. 6: - He (Lord Hanuman) has a well-built body with muscular thighs (jaṅghālajaṅgha). His speed and swiftness have no comparison and are beyond measurement in this world (upamātividūravego).

Ravana, the king of the demons (ākṣasendraḥ), who himself had a very strong, powerful and muscular body, had collapsed and fell unconscious when Hanuman hit him hard with his clenched fist (muṣṭiprahāraparimūcrchitar)<sup>1</sup>.

Lord Ram had himself glorified and praised Hanuman, lauding his exemplary qualities, valour, courage and character, to the extent that the Lord acknowledged that he would ever be obliged to Hanuman and remain indebted to him, and even calling Hanuman his 'son' (śrīrāmakīrtitaparākramaṇoddhavaśrīḥ)<sup>2</sup>.

May Lord Hanuman, the son of the wind-god, who possesses excellent virtues, and whose glories are well-established in all the corners of the world, be benevolent and kind towards me; may he grant boons and blessings to me (prākampanirvibhurudañcatu bhūṭaye naḥ). (6)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-4 that precede Doha no. 84.

<sup>2</sup>Refer: (a) Ram Charit Manas, (i) Sundar Kand, Shloka verse no. 3 that precedes Doha no. 1; Chaupai line nos. 5-8 that precede Doha no. 32; (ii) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 61; (b) Hanuman Chalisa, verse no. 12.]

सीतार्तिदारणपटुः प्रबलः प्रतापी श्रीराघवेन्द्रपरिरम्भवरप्रसादः ।

वर्णीश्वरः सविधिशिक्षितकालनेमिः पञ्चाननोऽपनयतां विपदोऽधिदेशम् ॥ ७॥

sītārtidāraṇapaṭuḥ prabalaḥ pratāpī  
śrīrāghavendraparirambhavaraprasādaḥ □  
varṇīśvaraḥ savidhīśikṣitakālanemiḥ pañcānana'panayatām  
vipado'dhideśam □□7

Verse no. 7: - Hanuman had been instrumental in eliminating the veil of intense agonies, sorrows, grief, pain and torment from which Sita was suffering (sītārtidāraṇapaṭuḥ)<sup>1</sup>.

He is very powerful and possesses extraordinary strength and valour, and his glories are legendary (prabalaḥ pratāpī).

He was blessed by Lord Ram with the honour of being embraced by the Lord himself (śrīrāghavendraparirambhavaraprasādaḥ)<sup>2</sup>.

He is the Lord of the monkey race (varṇīśvaraḥ). He is highly enlightened, wise, self-realised, learned, skilled and clever in all respects (savidhīśikṣita)<sup>3</sup>.

He had taught the demon named Kalnemi a bitter lesson of his life by slaying him (śikṣitakālanemiḥ)<sup>4</sup>.

He is the son of the wind-god and has five faces, and as such he is known and worshipped as 'Pancha-Mukhi Hanuman', i.e. Hanuman with five faces (pañcānana'panayatām)<sup>5</sup>.

He is the Lord God who grants protection to his devotees from all troubles and problems that they face (vipado'dhideśam). (7)

[Note—<sup>1</sup>Sita had been abducted by the demon king Ravana who took her to the remote island of Lanka situated in the middle of the ocean, and there put in confinement under strict vigil of demon guards. Freedom from her captivity was a distant dream for Sita; in captivity she led an utterly miserable and distraught life. Hanuman had crossed the ocean, had overcome all obstacles that he encountered, and met Sita to reassure her of deliverance from her miseries very soon. He had also given her the signet ring of Lord Ram which he had brought along with him, rekindling in her the pleasant memories of the loving Lord and the hope of meeting him soon. Sita was mightily pleased with this sudden and unexpected development as meeting Hanuman had brought hope and cheer in her heart for the first time after a long gap of emotional suffering and endurance of mental trauma. She had blessed Hanuman profusely, and even called him her ‘son’, and he in turn addressing Sita as his ‘mother’: refer—Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-9 that precede Doha no. 17.

<sup>2</sup>Refer: Ram Charit Manas, (a) Sundar Kand, Chaupai line nos. 5-8 that precede Doha no. 32; and (b) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 62.]

<sup>3</sup>Refer: Ram Charit Manas, (a) Sundar Kand, line no. 2 of Shloka no. 3 that precede Doha no. 1; (b) Hanuman Chalisa, verse no. 7.

<sup>4</sup>Kalnemi was sent by Ravana, the demon king, to kill Hanuman by assuming the form of a hermit in order to deceive him. Hanuman had realised who Kalnemi actually was, and so he dashed the demon to his death. This episode is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 56—to Chaupai line no. 6 that precedes Doha no. 58.

<sup>5</sup>The five faces of Hanuman are as follows: (1) Lord Hanuman – facing east; (2) Lord Narasimha – facing South; (3) Lord Garuda – facing West; (4) Lord Adivaraha – facing North; and (5) Lord Hayagriva – facing upwards or skywards.]

उद्यद्भानुसहस्रसन्निभतनुः पीताम्बरालङ्कृतः

प्रोज्ज्वालानलदीप्यमाननयनो निष्पिष्टरक्षोगणः ।

संवर्तोद्यतवारिदोद्धतरवःप्रोच्चैर्गदाविभ्रमः

श्रीमान् मारुतनंदनः प्रतिदिनं ध्येयो विपद्भञ्जनः ॥ ८ ॥

udyatbhānusahastrasaṁnibhatanuḥ pītāmbarālaṁkṛtaḥ  
projjvālānaladīpyamānanayanō niṣpiṣṭarakṣogaṇaḥ □  
saṁvartodyatavāridoddhataravaḥ proccairgadāvibhramaḥ  
śrīmān mārutanandanāḥ pratidinam dhyeyo vipadbhañjanaḥ □□8

Verse no. 8: - Lord Hanuman’s divine form glows like thousands of morning suns (udyatbhānusahastrasaṁnibhatanuḥ), and is clad in Pitambar (a yellow silk cloth) (pītāmbarālaṁkṛtaḥ). {The Pitambar is a length of yellow silk cloth that the wearer wraps around his body. It is the preferred apparel of Gods. Lord Ram too wears it.}

His eyes are glowing like a fiercely burning fire (projjvālānaladīpyamānanayano).

He crushes the multitudes of demons symbolising evil forces in this world (niṣpiṣṭarakṣogaṇaḥ).

He roars like the thunder of dooms-day clouds (saṃvartodyatavāridoddhataravaḥ).

His magnificent mace is extremely strong and effective (in overcoming or subduing his opponents) (proccairgadāvibhramāḥ).

I reverentially worship daily this magnificent and splendid form of Lord Hanuman, the son of the wind-god (śrīmān mārutanandanāḥ pratidinam dhyeyo), who is indeed the vanquisher and destroyer of all kinds of troubles, miseries and problems faced by his devotees (vipadbhañjanāḥ).(8)

रक्षःपिशाचभयनाशनमामयाधि प्रोच्चैर्ज्वरापहरणं हननं रिपूणाम् ।

सम्पत्तिपुत्रकरणं विजयप्रदानं सङ्कष्टमोचनविभोः स्तवनं नराणाम् ॥ ९॥

rakṣaḥ piśācabhayanāśanamāmayādhi proccaijrvārāpaharaṇam hananam  
ripūṇām □

sampattiputrakaraṇam vijayapradānam saṃkaṣṭamocanavibhoḥ  
stavanam narāṇām □□9

Verse no. 9: - Regular singing of the glories of the almighty and omnipotent Lord Hanuman (vibhoḥ) who eliminates all kinds of troubles, problems and difficulties of his devotees (saṃkaṣṭamocana), bowing before him with devotion, and worshipping him reverentially (stavanam narāṇām) protects a devotee from all sorts of troubles and problems faced in life (rakṣaḥ), for the Lord grants freedom from the fear of ghosts, phantoms, devils and other forms of evil spirits and forces in this world (piśācabhayanāśanamāmayādhi).

He eliminates diseases, sorrows, troubles and fever (symbolising agitation caused by distressed body and mind) (proccaijrvārāpaharaṇam).

He helps to overcome and crush one's enemies and opponents (hananam ripūṇām).

He also grants the boon of having able sons, prosperity (sampattiputrakaraṇam), as well as successes and victories in all endeavours (vijayapradānam). (9)

दारिद्र्यदुःखदहनं शमनं विवादे कल्याणसाधनममङ्गलवारणाय ।

दाम्पत्यदीर्घसुखसर्वमनोरथाप्तिं श्रीमारुतेः स्तवशतावृत्तिरातनोति ॥ १०॥

dāridryaduḥkhadahanam shamanam vivāde

kalyāṇasādhanamamaṅgalavāraṇāya □

dāmpatyadīrghasukhasarvamanorathāptim śrīmāruteḥ

stavaśatāvṛtirātanoti □□10

Verse no. 10: - By reciting these glorious verses in praise of Lord Maruti (i.e. Lord Hanuman) a hundred times with devotion and faith (śrīmāruteḥ stavaśatāvṛtirātanoti), one can destroy or eliminate poverty and its attendant sorrows (dāridryaduḥkhadahanam), resolve all disputes favourably to one's satisfaction (shamanam vivāde), achieve auspiciousness and well-being (kalyāṇasādhanamamaṅgala), get rid of all tormenting elements (vāraṇāya), get long term pleasures and happiness as a house-holder (dāmpatyadīrghasukha), and fulfil all desires and meet all needs (sarvamanorathāptim). (10)

स्तोत्रं य एतदनुवासरमाप्तकामः श्रीमारुतिं समनुचिन्त्य पठेत् सुधीरः ।

तस्मै प्रसादसुमुखो वरवानरेन्द्रः साक्षात्कृतो भवति शाश्वतिकः सहायः ॥ ११॥

stotraṁ ya etadanuvāsaramastakāmaḥ śrīmārutiṁ samanucintya paṭhet  
sudhīraḥ □  
tasmai prasādasumukho varavānarendraḥ sāksātkṛto bhavati śāśvatikaḥ  
sahāyaḥ □□11

Verse no. 11: - Those wise and pious persons who read and recite this Stotra of Lord Maruti (i.e. Lord Hanuman—"śrīmārutiṁ") regularly (stotraṁ paṭhet) in a comprehensive way, with concentration of mind, and with great devotion and faith (samanucintya)—they are granted the boon of fulfilment of all their wishes (etadanuvāsaramastakāmaḥ).

Such devotees are blessed with all kinds of joy and happiness in life by the grace of Lord Hanuman, the King of the Monkeys (tasmai prasādasumukho varavānarendraḥ).

Verily indeed, they also get the privilege of being able to have a divine sighting of Lord Hanuman's form (sāksātkṛto bhavati), and are assured that the Lord would always support, help and protect them (bhavati śāśvatikaḥ sahāyaḥ). (11)

सङ्कष्टमोचनस्तोत्रं शङ्कराचार्यभिक्षुणा ।

महेश्वरेण रचितं मारुतेश्वरनेऽर्पितम् ॥ १२॥

इति श्रीसङ्कष्टमोचनस्तोत्रं सम्पूर्णम् ।

saṁkṣtamocanastotraṁ shankarācāryabhikṣuṇā /  
maheśvareṇa rachitaṁ māruteśvaraṇearpitaṁ □12

eti saṁkṣtamocanastotraṁ sampūrṇam //

This holy Stotra is offered at the auspicious feet of Lord Hanuman with the greatest of affection and devotion for him.

Thus ends the Sankat Mochan Stotra composed by the ascetic known as Shankracharya Maheshwar.

Amen!!

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## Section 2.9—Maruti Strotra

(Composed by Vasudevanand Saraswati)

In these verses, the glories of Lord Hanuman are enumerated, and his chief achievements, virtues and qualities are listed therein.

श्रीवासुदेवानन्दसरस्वतीकृतं मन्त्रात्मकं श्रीमारुतिस्तोत्रं सार्थम्

ॐ नमो वायुपुत्राय भीमरूपाय धीमते ।  
 नमस्ते रामदूताय कामरूपाय श्रीमते ॥ १॥  
 मोहशोकविनाशाय सीताशोकविनाशिने ।  
 भग्नाशोकवनायास्तु दग्धलङ्काय वाग्मिने ॥ २॥

mantrātmakam śrīmārutistōtram

ōm namō bhagavatē āñjanēyāya mahābalāya svāhā .

ōm namō vāyuputrāya bhīmarūpāya dhīmatē .  
 namastē rāmadūtāya kāmārūpāya śrīmatē .. 1..

mōhasōkavināśāya sītāsōkavināśinē .  
 bhagnāsōkavanāyāstu dagdhalaṅkāya vāgminē .. 2..

Verse nos. 1-2: - OM Salutations to Lord Hanuman before whom I bow (ōm namō). He is the exalted, illustrious, wise and learned son of the Wind-God (vāyuputrāya dhīmatē).

He is very strong and powerful, and has a muscular body that has a colossus form (bhīmarūpāya).

I offer my respects and obeisance to Lord Hanuman who is the most respected messenger of Lord Ram (namastē rāmadūtāya śrīmatē).

The honourable (śrīmatē) Lord Hanuman can assume any form that he wishes to take (kāmarūpāya). (1)

He removes delusions as well as agonies, torments and miseries of all kinds (mōhaśōkavināśāya).

He had freed Sita from the gloom, grief and sorrows from which she had been suffering (sītāśōkavināśinē).

He had destroyed the famed Ashok Garden of Lanka (where Sita had been held captive by Ravana, the demon king) (bhagnāśōkavana).

He had burnt Lanka, the city of the demons (dagdhalaṅkāya).

Verily indeed, I bow before (āyāstu) Lord Hanuman who is eloquent in his speech, and a wise and intelligent speaker (vāgminē). (2)

गतिनिर्जितवाताय लक्ष्मणप्राणदाय च ।

वनौकसां वरिष्ठाय वशिने वनवासिने ॥ ३ ॥

तत्त्वज्ञानसुधासिन्धुनिमग्नाय महीयसे ।

आञ्जनेयाय शूराय सुग्रीवसचिवाय ते ॥ ४ ॥

gatinirjitavātāya lakṣmaṇaprāṇadāya ca .

vanaukasāṁ varīṣṭhāya vaśinē vanavāsinē .. 3..

tattvajñānasudhāsindhunimagnāya mahīyasē .

āñjanēyāya śūrāya sugrīvasacivāya tē .. 4..

Verse nos. 3-4: - Lord Hanuman had conquered wind with ease because of his speed and swiftness (gatinirjitavātāya). {The ‘wind’ has one unique characteristic for which it is famous, and which makes it proud of its self—and it is that it can travel very fast. Hanuman trounced this pride of wind by flying extremely fast, defeating wind in speed and swiftness when it comes to moving from one point to another. This is proved by the phenomenal speed with which he went to the northern mountains and came back with a section of it that contained the necessary herb needed to save the life of Laxman as cited herein below.}

He restored Laxman’s life (lakṣmaṇaprāṇadāya). {When Laxman lay wounded and unconscious in the battle-field of Lanka, Hanuman flew faster than the wind can fly to go to the northern mountains, uproot a particular section of it, and bring it back to the battle-field so that the necessary herb could be administered to Laxman to bring him back to life. The most remarkable thing about the whole episode is that the distance covered by Hanuman was huge, from the island of Lanka in the south, to the mountains in the north of the Indian sub-continent, and then back to Lanka, all done during the short time frame available to him—i.e. from the hour of nightfall to before sunrise of the next day. Another spectacular thing was that he had carried aloft in his palms one whole section of the mountain while flying through the air, because he could not recognise the necessary herb. Obviously it is expected that the weight of the mountain would reduce the speed of Hanuman, but it didn’t matter to him, for he flew with ease and swiftness as if the weight was on no consequence to him.<sup>1</sup>}



He is the most honourable and exalted amongst those who dwell in the forest, such as the monkey race (of Kishkindha) (*vanaukasām variṣṭhāya*).

He has control over his sense organs; he practices an exemplary level of self-restraint like the many senior sages, hermits and ascetics who live in the forest and do meditation (*vaśinē vanavāsinē*). (3)

The enlightened and self-realised (*mahīyasē*) Lord Hanuman always remains submerged in an ocean of blissfulness that comes with meditating on the Supreme Truth which itself is an ocean of eternal and infinite bliss (*tattvajñānasudhāsindhunimagnāya*).

He is a brave, gallant, valiant and valorous son of mother Anjani (*āñjanēyāya śūrāya*), and a wise and trusted minister and advisor of Sugriv, the king of the monkey race (*sugrīvasacivāya tē*). (4)

जन्ममृत्युभयघ्नाय सर्वक्लेशहराय च ।  
नेदिष्ठाय प्रेतभूतपिशाचभयहरिणे ॥ ५ ॥  
यातनानाशनायास्तु नमो मर्कटरूपिणे ।  
यक्षराक्षसशार्दूलसर्पवृश्चिकभीहृते ॥ ६ ॥

janmamṛtyubhayaghnāya sarvklēśaharāya ca .  
nēdiṣṭhāya prētabhūtapīśācabhayahāriṇē .. 5..

yātanānāśanāyāstu namō markaṭarūpiṇē .  
yakṣarākṣasaśārdūlasarpavr̥ścikabhīhṛtē .. 6..

Verse nos. 5-6: - He eliminates the fear of birth and death (*janmamṛtyubhayaghnāya*), as well as all other kinds of troubles and difficulties that torment a person (i.e. a devotee) (*sarvklēśaharāya ca*).

He also removes fear from evil spirits, ghosts, devil and all other kinds of Satanic forces that may cause horror (*prētabhūtapīśācabhayahāriṇē*) for a person who is dear to him (i.e. his devotee) (*nēdiṣṭhāya*). (5)

I salute and bow before Lord Hanuman (*āstu namō*) who has taken the form of a monkey (*markaṭarūpiṇē*), and is so powerful and able that he easily destroys (removes, eliminates) all kinds of torments and sufferings of a person (*yātanānāśanāyāstu*), including fear from Yakshas and Rakshas (lowly evil spirits and negative forces of the world—“*yakṣarākṣasa*”), as well as wild creatures such as lions and tigers (*śārdūla*), snakes (*sarpa*) and scorpions etc. (*vr̥ścikabhīhṛtē*). (6)

[Note—Lord Hanuman grants protection to his devotees from all sorts of tormentors in this world, such as evil spirits, evil persons, evil animals and evil forces, that not only rob a person of his peace of mind and happiness, but also cause immense amount of uncertainties and horrors for him.]

महाबलाय वीराय चिरञ्जीविन उद्धते ।  
 हारिणे वज्रदेहाय चोल्लङ्घितमहाब्धये ॥ ७ ॥  
 बलिनामग्रगण्याय नमो नः पाहि मारुते ।  
 लाभदोऽसि त्वमेवाशु हनुमन् राक्षसान्तक ।  
 यशो जयं च मे देहि शत्रून्नाशय नाशय ॥ ८ ॥

mahābalāya vīrāya cirañjīvinā uddhatē .  
 hāriṇē vajradēhāya cōllaṅghitamahābdhayē .. 7..

balināmagraganyāya namō namaḥ pāhi mārutē .  
 lābhadō'si tvamēvāśu hanuman rākṣasāntaka .  
 yaśō jayaṁ ca mē dēhi śatrūnnāśaya nāśaya .. 8..

Verse nos. 7-8: - Salutation to Lord Hanuman who is very strong, powerful and mighty (mahābalāya) as well as exceptionally valiant and gallant (vīrāya), has a long life (cirañjīvinā) during which his glory has reached a pinnacle of fame and honour, making him the most exalted and superior to all others (uddhatē).

He wears a beautiful garland (hāriṇē) on his muscular body that is as strong as Bajra (the powerful weapon of Indra that is considered to be made of the hardest and the strongest material in existence—"vajradēhāya"). He had leapt across the mighty ocean in one gigantic leap (cōllaṅghitamahābdhayē) {in order to go to and come back from Lanka where he had gone as Lord Ram's messenger to meet Sita and assure her of deliverance from her tormentor Ravana, the fierce king of the demon race}. (7)

I repeatedly bow before Maruti (i.e. Lord Hanuman, the son of the wind-god) (namō namaḥ mārutē) who leads others and stands first in the legend of brave and gallant warriors (balināmagraganyāya), and reverentially touch his holy feet to pray to him for protection (pāhi).

Oh Lord Hanuman (hanuman), you are the one who grants immediate benefits to your devotees and fulfil their wishes without delay (lābhadō'si tvamēvāśu). You had vanquished the ferocious demons of Lanka and had brought an end to their terror (rākṣasāntaka).

Oh gracious Lord, please be kind to grant me good fame and name (yaśō), as well as victory, success and good luck (in all my endeavours) (jayaṁ ca mē dēhi). I beg you repeatedly to please vanquish and destroy my enemies forthwith (śatrūnnāśaya nāśaya). (8)

स्वाश्रितानामभयदं य एवं स्तौति मारुतिम् ।  
 हानिः कुतो भवेत्तस्य सर्वत्र विजयी भवेत् ॥ ९ ॥

svāśritānāmayadāṁ ya ēvaṁ stauti mārutim .  
 hāniḥ kutō bhavēttasya sarvatra vijayī bhavēt .. 9..

Verse no. 9: - Those who pray to Lord Hanuman (“Maruti”) in the aforesaid manner to invoke his blessings and seek shelter with him, asking him for protection (svāśritānām ya ēvaṁ stauti mārutim)—verily indeed, such devotees are granted security, safety and freedom from fears by the grace of the Lord because Hanuman is famous for granting protection and safety to all those who come to seek refuge with him (svāśritānām abhayadaṁ).

Say, how can such a person ever suffer harm or loss in any way whatsoever (hāniḥ kutō bhavēttasya)? In fact, he gets victory and success everywhere in this world, in all fields and all endeavours he engages himself in (sarvatra vijayī bhavēt). (9)

इति श्रीवासुदेवानन्दसरस्वतीकृतं मन्त्रात्मकं श्रीमारुतिस्तोत्रम् ।

iti śrī śrīvāsudēvānandasarasvatīkṛtaṁ mantrātmakaṁ śrīmārutistōtraṁ sampūrṇam .

Thus ends the prayer known as “Maruti Stotram” dedicated to Lord Hanuman, composed by the revered Sri Vasudevanand Saraswati.

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## Section 2.10—Hanuman Kavach/Hanumat Kavach

### (Ek-Mukhi & Pancha Mukhi)

There are two versions of ‘Hanuman Kavach’—viz. (a) one that appears in Anand Ramayan, Manohar Kand, Sarga 13, verse nos. 1-45; and (b) one that appears in Sudarshan Sanhita, which has 21 verses.

Further, there are two versions of Hanuman Kavach, one is ‘Ek Mukhi Hanuman Kavach’ dedicated to Lord Hanuman who is depicted in iconography as having ‘one face’ (Ek Mukha = one face), and the other is ‘Panch Mukhi Hanuman Kavach’ dedicated to Lord Hanuman with ‘five faces’ (Pancha Mukhi = five faces).

In this chapter, we shall read both these versions of Hanuman Kavach.

The word ‘Kavach’ refers to a shield or a body armour that a person uses to protect himself from enemies and adversaries, adverse situations, inimical and negative forces and other difficulties in life that severely endanger a person and compromise his welfare and security. Since a warrior would also use a weapon to defend himself

against his enemies, hence the Kavach is accompanied by a Beej Mantra that is called a 'Astra' or a weapon, which in the present case would represent the Gada or mace of Lord Hanuman. Since Hanuman was a great and faithful devotee of Lord Ram, and therefore he derives the power to grant protection to his devotees by the grace of Lord Ram, hence the Astra in this case would be an 'arrow', simply because it was the weapon that prevalent during the time of Lord Ram and was used by him.

The 'Hanuman Kavach', also known as 'Hanumat Kavach', is a Stotra (Sanskrit Prayer based on esoteric Mantras) that invokes the divine and dynamic powers of Lord Hanuman to give an all-round protection to the devotee and the worshipper. The Hanuman Kavach Stotra that differs from other Stotras or prayers dedicated to Lord Hanuman inasmuch as that it is usually used by qualified persons well-versed in Tantrik forms of worship of Lord Hanuman, and is essentially an esoteric form of ritualistic worship based on a Yantra (a worship instrument, because the word 'Tantra' itself means an instrument), and has various components such as the Beej Mantras (root or seed words that are essentially single letters and syllables having some secret meaning), Kilaks (literally a 'nail' or a 'fastener', and here referring to those letters or syllables that help to fix the effect of the Mantra; it binds all the components of the given Mantra into one coherent entity, thereby enhancing its effect and power), Shakti (the dynamism and hidden energy of the Mantra), Astra (the weapon as referred to in the forgoing paragraph), and Chanda (the meter or a measure that strictly follows a particular pattern of inclusion of phrases, words and syllables whilst composing a hymn).

The 'Yantra' in the case of Hanuman Kavach is an equilateral triangle; it is divided by a series of horizontal and vertical lines to form a grid or a mesh or a grill-like structure having a number of cells wherein different Beej Mantras, numerals, and other assorted entities are written or marked in each cell. The Yantra forms an essential ingredient of worship during rituals which accompany the incantation of Hanuman Kavach.

Another important factor of this kind of worship is that the worshipper needs to follow strict discipline and format as prescribed for the worship ritual using the Kavach Stotra.

In contrast, other Stotras dedicated to Lord Hanuman, and for that purpose to any other deity, are hymns or prayers that even a common man who is not groomed in formal rituals can say. Such Stotras are harmless and require little or no formalities, and can be used by individuals without involvement of elaborate rituals and knowledge of such rituals. Even an illiterate person is entitled to recite such Stotras. In this kind of simple worship, there is no need for any Yantra; an ordinary picture of Lord Hanuman would suffice. If a picture is not available, the worshipper simply sits down and remembers the form of Hanuman he is acquainted with at the mental level while he recites the Stotra that he prefers, either audibly or silently. This favourite Stotra of the devotee can either be read from a printed version of it, or the best thing is to memorise it so that prayer can be offered to Lord Hanuman anytime and under any circumstance the devotee finds himself in. Here, meditation on Lord Hanuman and devotion to him is of prime importance rather than formalities and rituals.

In this book of ours, many such simple and ordinary Stotras of Lord Hanuman are included.

Mantras like the 'Hanuman Kavach' have great dynamic powers, but they are to be used with extreme care and caution just like one would handle 'fire' with care and caution, for though the fire has great potentials and is a dynamic force in creation that is the driving force of life, but it can prove dangerous and fatal if handled carelessly by an incompetent man. On the other hand, ordinary Stotras are harmless and have no negative side-effects even if a worshipper inadvertently makes some errors in chanting them, subject to the condition that he is unaware of the error, has complete faith in the effect of the Stotra and the deity to whom it is dedicated, in this case Lord Hanuman, and chants the Stotra with devotion and integrity.

Regular worship of Lord Hanuman using either of the two forms of 'Hanuman Kavachs' gives a lot of benefits to the worshipper: It protects from enemies, negative forces or energies, ghosts, effects of black magic, eliminates illnesses, diseases and ill effects of bad planets like Saturn (Shani) and Mangal (Mars). It also grants fearlessness, victory, knowledge, liberation and deliverance, well-being, all round welfare and a happy life as well as good off-springs. It grants strength, power, self-confidence and courage to overcome adversities and ill circumstances.

Worshippers can wear a Pendant or a Talisman depicting the Panchmukhi Hanuman on one side, and the worship Yantra on the reverse side. If one wishes to worship the Ek-Mukhi Hanuman, then the pendant can simply have an image of Hanuman on its front as well as on its reverse sides. Some devotees prefer a pendant with Lord Hanuman's picture on one of its sides, and that of Lord Ram on the other side. This is because Lord Hanuman himself was a great devotee of Lord Ram, and the Lord Ram's presence gives Hanuman immense joy.

The proper way to wear such Pendants or Talismans, certain steps must be followed as outlined below:-

(i) To wear Panchmukhi Hanuman Kavach or a Ek-Mukhi Hanuman Kavach as a pendant, or to use a picture of these two forms of Hanuman for keeping at home for auspiciousness and welfare, one needs to select a Tuesday, as Tuesdays are said to be particularly suitable for offering worship to Lord Hanuman.

(ii) One must get up early in the morning, take a bath, and wear red or yellow coloured clothes.

(iii) A red cloth is spread on a small table, and on it is placed the image of Lord Hanuman, or the worship Yantra and other paraphernalia needed for worship purposes.

(iv) Duly consecrated water is then sprinkled over it.

(v) A lamp of Ghee (clarified butter) is lighted before the image or picture of Lord Hanuman.

(vi) The worshipper then sits down quietly and meditates on Lord Hanuman with concentration and faith. He also reads aloud or recites the Mantras he had selected for worship. It is expected that such chanting is repeated 108 times. If time is short, then at least it should be done 11 times without break.

(vii) At the end, one should reverentially bow and prostrate before Lord Hanuman to seek his blessings and grace.

The 'Ek Mukhi Hanuman Kavach' pertains to the well-known form of Lord Hanuman with a single face, and it is narrated in 'Anand Ramayan, Manohar Kand, Sarga/Canto 13, verse nos. 1-45', while the 'Panch Mukhi Hanuman Kavach' relates to the form of Lord Hanuman that has five faces, and it is narrated in the 'Sudarshan Sanhita'; it has 21 verses.

The 'Ek Mukhi Hanuman Kavach' was narrated by Lord Shiva to goddess Parvati, his consort, as initially taught by Lord Ram to Vibhishan, the Lord's devotee and the king of Lanka after the death of Ravana, while the 'Panch Mukhi Hanuman Kavach' was initially taught by Lord Garuda, the heavenly Eagle and mount of Lord Vishnu as stated in the opening lines of the Kavach Mantra, and later on retold by Lord Ram to his consort Sita when she wanted to know about it as mentioned in the end.

Meanwhile, two important questions arise regarding the 'Panch Mukhi Hanuman Kavach': What do these 'five faces' of Hanuman represent, and what is the story behind Hanuman having such a form? Well, let us now answer these two interesting questions before we move on to read the two types of Kavach Stotras.

First let us learn about the 'Five faces of Hanuman'. These five faces of Hanuman as depicted in iconography are the five majestic forms of Lord Hanuman and they represent five deities. Each face has a particular significance and it looks in a different cardinal direction as narrated below:

(i) Lord Hanuman – It is the most common and well-known form of Hanuman. With steadfast devotion, in this form Lord Hanuman faces eastwards. Worshipping Lord Hanuman can remove worshipper's sins; it brings peace, fulfilment, purity of mind and thought, as well as happiness to the person. In this form, Hanuman represents the 'wind element' because he was the son of the wind-god.

(ii) Lord Garuda - Lord Garuda or the Eagle faced Hanuman: In this form, Lord Hanuman looks in the western direction. Lord Garuda is the mount of Lord Vishnu. Worshipping Hanuman in this form provides protection from evil spirits, bad influences, black magic, and fear from dangerous creatures such as poisonous snakes and other reptiles representing enemies that strike suddenly from hiding. In this form, Hanuman represents the 'sky element' because Garuda is a natural flier and his habitat is also in the sky.

(iii) Lord Narasingh - Lord Narasingh is one of the many manifestations of Lord Vishnu; he is depicted as having the head of a lion and the body of a man. In this form, Lord Hanuman faces southwards. Lord Hanuman as Lord Narasingh, also known as Lord Narasimha, is said to protect his devotees from all sorts of harms just like Narasingh protected his devotee Prahalad when his own father decided to kill him by the sword. Worshipping Hanuman in this form not only grants protection from fear of enemies but also brings victory against one's adversaries in case of an actual conflict. In this form, Hanuman represents the 'fire element' because Lord Narasingh was so angry at the father of Prahalad, his devotee, that fire literally spewed out in leaping flames from his open mouth and fiery eyes.

(iv) Lord Hayagriva - Lord Hayagriva or the Horse faced form of Lord Hanuman. This face is looking upwards, i.e. skywards. Worshipping this form brings liberation, deliverance, good progeny, and knowledge as wide as the sky; it makes a person enlightened and wise. In this form, Hanuman represents the 'water element' because Hayagriva looks skywards from where rain-bearing clouds pour rain on earth.

(v) Lord Adivaraha - The Lord Adivaraha or the Boar faced Hanuman looks in the northern direction. It is believed that in this form, Lord Hanuman removes the bad impact of planetary movements and brings prosperity and wealth to the worshiper. In this form, Hanuman represents the 'earth element' because Adivaraha had saved the earth from drowning when the demon Hiranyaaksha had taken it in the netherworld.

Now let us read the interesting story related to Lord Hanuman assuming five forms which gave rise to him being offered worship with the 'Panch Mukhi Hanuman Stotra'. The story is narrated in a version of the Ramayana known as the 'Krittivaas Ramayan'. This particular version is popular in the eastern parts of India, especially in the Bengal region, and it was written by a scholar by the name of Krittibash, from whom the Ramayan got its name 'Krittibas Ramayan'. The passage which talks about this incident is known as 'Mahirabonerpala'.

It describes an event when Hanuman went out of his way to free Lord Ram from the captivity of a demon named 'Ahiravana'. He was the demon ruler of the underworld or the subterranean world. Once again, different narrations are available as to who this particular demon was—some versions say his name was 'Ahiravana', other say it was 'Mahiravana'. Looking closely, we find that may be both these names were of the same demon—because the words 'Ahi' and 'Mahi' both mean the same, i.e. 'earth'. Further confounding is his identity—who was he? Some versions say he was the brother of the ten-headed Ravana, the demon king of Lanka; other versions say he was the son of the latter. Overlooking this controversy, the story goes that Ahi or Mahi-Ravana was assigned the task of looking after the kingdom of the lower world on behalf of the principle demon king on earth, the ten-headed Ravana of Lanka.

Ahiravana or Ahiravan was the ruler of Patal Loka, or the netherworld, the underworld or the subterranean world. He was immensely powerful and cruel. He was a master of Maya, the art and craft of creating magical illusions, often confusing his enemies by creating a panorama of illusions that made them hallucinate.

According to legend, when Indrajeet, also known as Meghnad, the valiant and extremely talented but vile son of the ten-headed king of Lanka known as Ravana, was killed by Lakshman, the brother of Lord Ram, his father Ravana was shocked with grief and dismay. Since he loved Meghnad a lot, he decided to avenge his son's death and teach Lord Ram and Laxman a bitter lesson. With this determination, he called Ahiravana for help. The latter was initially unwilling to be a party to this evil design of the ten-headed Ravana, and get dragged into a war with Lord Ram with whom he had nothing to do.

Nevertheless, when Ravana reminded Ahiravan of the bond that existed between the two, that one would help the other in case of an external threat, and topped it with a grave warning about the fate of them both if Lord Ram is allowed to win the war, because it was certain that after vanquishing the Ravana who ruled on the surface of the earth, Lord Ram and his army would attack Ahiravan who ruled in the subterranean world in order to completely eliminate the demons, those who lived on the surface of the earth as well as those who lived underneath it—then Ahiravan would be left alone to face the music. So therefore, if he, Ahiravan, joined hands with Ravana now, and both of them fight the same enemy, Lord Ram and his army, simultaneously, then the chances of that fatal eventuality of both getting killed would

be remote. This was a convincing argument, so Ahiravan decided to join the fray and do his part of the bargain.

Ahiravan was a devotee of goddess Mahamaya. He often sacrificed humans to her, and gained more power in the process. The ten-headed Ravana of Lanka convinced him that if he is able to capture Lord Ram and Laxman and sacrifice them to the goddess, she would be very happy. This gave Ahiravan a reason to kidnap the two brothers, and he formulated a plan with Ravana in order to give effect to his design.

Vibhishan, the brother of Ravana who was a devotee of Lord Ram and had joined the Lord's camp much before the war broke out, was well acquainted with the ways of Ahiravan. He came to learn about the plan. He warned Lord Ram and Laxman about Ahiravan; he also requested Hanuman to keep an eye on the two brothers for their safety, and guard them vigilantly. Vibhishan informed them all about the mastery of Ahiravan over the art and craft of magic and creation of illusions, and tells them to be careful of him.

Lord Hanuman used his elongated tail to create a circular shield around the cottage where Lord Ram and Laxman were sleeping to ensure that no one is able to breach the barricade to reach the brothers.

Once when everyone was asleep, Ahiravan tried to breach the shield in various disguises, in order to kidnap Lord Ram and Laxman, but Hanuman foiled his every attempt. Finally after a lot of planning, Ahiravan disguised himself as Vibhishan and asked Hanuman to let him enter the cottage and check on Lord Ram and Laxman. For once, Hanuman got deceived, and he allowed Ahiravan, disguised as Vibhishan, to go past the shield; Hanuman was fooled by Ahiravan in the process. The latter successfully managed to kidnap both Lord Ram and Laxman, and carried them to his realm called the Patal Loka, deep underground.

In the morning, everyone woke up to realize that Ahiravan, disguised as Vibhishan, had successfully taken away Lord Ram and Laxman. Seething with anger, Hanuman promised Vibhishan that he would find both the brothers and also kill Ahiravan, to get revenge for even thinking of harming his beloved Lord Ram.

It is said that Patal Loka was the world of reverse flow. It was a world where all the rules of nature were completely overturned like we see an image in a mirror. Everything was opposite to what we have and what we see in our world overland. Life progressed in the reverse over there. Old men emerged from their funeral pyres and slowly became younger and younger until they were mere infants. Fire, instead of burning things, was used to cool things, like we use water for that purpose on the surface of the earth.

Water used to flow upwards instead of moving downwards; gravity repelled things instead of attracting them to its center. The progress of time was backward instead of moving forward, and time moved at a faster pace. Vibhishan told Hanuman all these facts about the place to prepare him for every eventuality.

Hanuman showed a lot of grit and determination to free his masters, Lord Ram and Laxman, and save them from the evil Ahiravan, travelled all the way to the Patal



Loka. He found Ahiravan's city there; it was a hauntingly beautiful place with forts and fortresses and guards everywhere. He valiantly fought off against everyone and overcame all hurdles to finally reach Ahiravan's palace, where he met a ferocious creature shaped like a half-monkey and half-reptile. His name was Makardhwaja; he was the guardian of the palace.

The story of Makardhwaja is also quite interesting. It is believed that he was the son of Hanuman. The story goes that when Hanuman had taken a dip in the ocean after burning the whole of Lanka with the fire on his tail, a drop of his sweat fell in the mouth of a huge crocodile. This huge fish was caught by the people of Patal Loka, and when they cut open its stomach they found Makardhwaja inside it. It was a miraculous thing, and so the fishermen of the netherworld brought this rare catch to their king Ahiravan who closely examined Makardhwaja and found him very intelligent and strong. So, Ahiravan spared his life and made him the guard of his palace.

When Hanuman tried to enter the palace, Makardhwaja rose to stop him. Hanuman asked for his introduction, and Makardhwaja introduced himself as the guardian of Patal Loka, and the son of the mighty Hanuman. Amused, Hanuman thought that Makardhwaja was cracking a joke on him as Hanuman had been a celibate all his life. Then, Hanuman did some rethinking to go into the depth of the thing and find its truth because there was some silent thing that resonated between them, the parent Hanuman and the son Makardhwaja. So Hanuman meditated and discovered the truth of Makardhwaja's statement.

Nevertheless, true to his genes that he had inherited from Hanuman, Makardhwaja told his father, Hanuman, that duty and loyalty to his lord and master, Ahiravan, comes first and foremost to him. So therefore, he won't allow Hanuman to enter the city unless the latter fights with him and subdues him. He told Hanuman that he cannot betray his mentor and lord, Ahiravan, and he was therefore ready to face even his father to obey his master. Seeing his devotion and commitment, Hanuman was exceedingly pleased, and he blessed Makardhwaja. They fought after that, and Hanuman, of course, won the duel. After that, he tied up Makardhwaja and entered the palace, looking for Lord Ram and Laxman.

Over there, he met Chandrasena, who told him that the only way to kill Ahiravan was to extinguish 'five lamps' facing five different directions at the same time. For doing this, Hanuman decided to assume the form of the famous 'Panchmukhi Hanuman'—i.e. the 'Five Faced Hanuman'. His five faces were that of Lord Hanuman himself, as well as of Varaha (Boar), Garuda (Eagle), Narasimha (Half lion and half man), and Hayagriva (Horse). {Hanuman faces the east, Varaha faces the north, Garuda faces the west, Narasimha faces the south, and Hayagriva faces upwards.}

With these five faces he simultaneously blew out all the five lamps. He then went on to kill Ahiravan with one swift blow of his knife. With this victory, Hanuman was able to rescue Lord Ram and Laxman.

The story does not end here. It is said that Ahiravan's wife was pregnant at the time. When she came to know about the death of her husband, she tried to fight against Hanuman. The fight got very intense as Ahiravan's wife was very powerful too.

During the fight, Hanuman kicked her stomach, and in the process her child came out. The child was very strong and powerful like its parents, and it was covered with blood and slippery mucous, which made it tough for Hanuman to catch hold of him. The child gave Hanuman a tough fight. Finally, Hanuman threw some mud on the child's slippery mucous-encased body, which made it possible for him to get hold of the powerful demon infant. Hanuman contemplated for a while what to do with him, and decided that if this demonic child was spared to live, then one day or the other he would grow up to become another cruel thorn against the world like his father Ahiravan of the Patal Loka, and his counterpart the ten-headed Ravana of Lanka were at the present time. So therefore, it was wise and prudent to nip the danger in its bud in the larger interest of peace, well-being and welfare of the world. Hence, Hanuman decided to kill this demon child by smashing its head on the ground.

On the way back from Patal Loka, Lord Ram saw Makardhwaja all tied up at the entrance of the palace. He asked Hanuman about him, and Hanuman told the Lord everything about Makardhwaja, that the latter was his son, and how he had fought valiantly to prevent Hanuman from entering the palace. Lord Ram was mightily pleased, and he asked Hanuman to untie Makardhwaja. Then the Lord anointed Makardhwaja as the king of Patal Loka, with a lot of blessings.

One interesting aspect of this story is the fact that Hanuman has been portrayed as violent and cruel, as he kills the child of Ahiravan in the fight. This is a contrast of how Hanuman has been portrayed in the entire Ramayana. Hanuman is often said to be extremely intelligent and peaceful, who only picks up weapons when necessary. His slaying of the child of Ahiravan was the necessity of the hour to prevent any future demonic horrors being unleashed on the calm population of the world, for it was sure that when Ahiravan's son grew up he would take it up as his mission in life to take revenge on all those who had killed his father in the netherworld as well as his father's kin overland—raising the ghostly spectre of another horrible warfare and bloodshed. It was necessary to prevent it; Hanuman showed foresight and prudence in closing this chapter for good for all times to come. As is a well-known doctrine of warfare, that 'everything is fair in war as long as its objectives are successfully achieved', for war knows no mercy.

But at same time, this episode shows us how much Hanuman loved and was devoted to Lord Ram. He completely forgets all his principles and goes up against anyone who wants to harm his Lord, and kills everyone in the process. He fights his own son Makardhwaja when the latter refuses him entry into the city. The story about Makardhwaja also tells us what is loyalty and duty, and how a person who adheres to it is duly rewarded by Lord Ram. The entire incident talks about the bravery of Hanuman, and talks about his importance and one of the major roles he played in the Ramayana.

Finally, after this whole incident was done with, Lord Ram returned to Lanka and goes on to kill both Kumbhakaran and Ravana in the epic War of Lanka, eliminating the scourge of the cruel demons, and freeing his wife Sita from their clutches.

There are five ways to offer obeisance to Panchmukhi Hanuman. These are –

- (i) Naman (bowing down before Lord Hanuman);

- (ii) Smaran (remembering him);
- (iii) Kirtan (reciting or chanting his hymns);
- (iv) Yachnam (pleading or requesting him);
- (v) Arpanam (offering).

Lord Hanuman is one of those rare deities who straddle all the five essential elements of creation, turning them in his favour; these elements are sky, wind, fire, water and earth. Let us see how: --

(a) He could conquer the sky because he could ‘fly in the sky’ as was evident when he leapt across the ocean to go forth and come back from Lanka, and also at the time when he had flown to the far away northern mountains to bring the herb to revive Laxman who lay wounded and unconscious in the battle-field of Lanka.

(b) He was the ‘son of the wind-god’, implying he had the qualities and the genes of wind in him; he was a manifestation of the virtues of the wind element.

(c) He had ‘burnt Lanka’ by the means of the ‘fire that was set to his tail’, meaning obviously that the fire could not harm him.

(d) He had ‘crossed the ocean’ to reach Lanka and come back easily, and he had ‘tamed the ocean’ by supervising the construction of the bridge over its waters.

(e) He was showed extraordinary affection by Sita and blessed by her, and Sita herself was born from ‘earth’ because she was discovered by her father, king Janak, in a mud pitcher buried in the earth while he was clearing the land for the purpose of doing a fire sacrifice. Hence, Hanuman had the blessings of mother Earth in the form of Sita.

We have by now learnt quite many facts about the two forms of Hanuman and the Stotras or Mantras that are used to worship him—i.e. the ‘Ek-Mukhi Hanuman Stotra’ and the ‘Panch Mukhi Hanuman Stotra’. Now we shall read these two types of Stotras one by one as follows:--

### The Ek-Mukhi Hanuman Stotra

(Anand Ramayan, Manohar Kand, Canto 13, verse nos. 1-45)

श्रीहनुमत्कवचम्

श्रीरामदास उवाच -

एकदा सुखमासीनं शङ्करं लोकशङ्करम् ।

पप्रच्छ गिरिजाकान्तं कर्पूरधवलं शिवम् ॥ १॥

śrīhanumatkavacam

śrīrāmadāsa uvāca -

ēkadā sukhamāśīnaṁ śaṅkaraṁ lōkaśaṅkaram .

papraccha girijākāntaṁ karpūradhavalāṁ śivam .. 1..

Verse no. 1: - Sri Ramdaas said: ‘Once upon a time, Lord Shiva, who grants auspiciousness and welfare to the world, was sitting at ease to relax. His glowing complexion was like that of camphor (because Shiva rubs ash from the pit of a fire sacrifice all over his body). At that time, his consort Girija (the daughter of the king of hills; i.e. Parvati, also known as Uma) approached him with a query. (1)

पार्वत्युवाच -

भगवन् देवदेवेश लोकनाथ जगत्प्रभो ।

शोकाकुलानां लोकानां केन रक्षा भवेद्ध्रुवम् ॥ २॥

सङ्ग्रामे सङ्कटे घोरे भूतप्रेतादिके भये ।

दुःखदावाग्निसन्तसचेतसां दुःखभागिनाम् ॥ ३॥

pārvatīuvāca -

bhagavan dēvadēvēśa lōkanātha jagatprabhō .

śōkākulānāṁ lōkānāṁ kēna rakṣā bhavēddhruvam .. 2..

saṅgrāmē saṅkaṭē ghōrē bhūtaprētādikē bhayē .

duḥkhadāvāgnisantaptacētasāṁ duḥkhabhāginām .. 3..

Verse nos. 2-3: - Parvati said: ‘Oh my revered Lord who is also the Lord of the gods as well as of the whole world! Prithvi tell me the way by which those people who are suffering in this world and face immense difficulties can be given protection from their torments and distresses. (2)

What can be done to provide freedom to those people who are suffering from insurmountable difficulties and severe hardships that surround them from all the sides like a raging fire caused by warfare and other kinds of grave problems associated with uncertainties of life in this world, including horrors created by evil spirits, ghosts, devils and Satan? What solution is there for such poor and unfortunate souls? How can they find liberation and deliverance from their agonies and sufferings?’ (3)

श्रीशिव उवाच -

शृणु देवि प्रवक्ष्यामि लोकानां हितकाम्यया ।

विभीषणाय रामेण प्रेम्णा दत्तं च यत्पुरा ॥ ४॥

कवचं कपिनाथस्य वायुपुत्रस्य धीमतः ।

गुह्यं तत्ते प्रवक्ष्यामि विशेषाच्छृणु सुन्दरि ॥ ५॥

śrīśiva uvāca -

śṛṇu dēvi pravakṣyāmi lōkānāṁ hitakāmyayā .

vibhīṣaṇāya rāmēṇa prēmṇā dattaṁ ca yatpurā .. 4..

kavacaṁ kapināthasya vāyuputrasya dhīmataḥ .  
guhyaṁ tattē pravakṣyāmi viśēṣācchrṇu sundari .. 5..

Verse nos. 4-5: - Lord Shiva replied: ‘Oh Goddess, listen carefully. For the welfare and good of the world at large and freedom from suffering of its people, I shall now tell you a divine formula known as ‘Hanuman Kavach’ which Lord Ram had given to Vibhishan (the Lord’s devotee and a brother of Ravana, the demon king of Lanka, in order to protect Vibhishan from and kind of harm from any quarter). This is a secret formula that invokes the blessings of the great Hanuman who was the powerful chief of the monkeys and the beloved son of the wind-god. Though it is little known and esoteric in nature, but still I shall tell you about it because you wish for general good of the world. Listen attentively so that you can grasp its meaning, understand its significance, and learn about its usage. (4-5)

उद्यदादित्यसङ्काशमुदारभुजविक्रमम् ।  
कन्दर्पकोटिलावण्यं सर्वविद्याविशारदम् ॥ ६॥

श्रीरामहृदयानन्दं भक्तकल्पमहीरुहम् ।  
अभयं वरदं दोर्भ्यां कलये मारुतात्मजम् ॥ ७॥

udyadādityasaṅkāśamudārabhujavikramam .  
kandarpakoṭīlāvaṇyaṁ sarvavidyāviśāradam .. 6..

śrīrāmahrdayānandaṁ bhaktakalpamahīruham .  
abhayaṁ varadaṁ dōrbhyāṁ kalayē mārutātmajam .. 7..

Verse nos. 6-7: - First and foremost, I bow my head reverentially, fold my hands and offer my deepest respects to Lord Hanuman who has the following qualities and virtues: He is glorious and radiant like the rising sun; he has long muscular arms and possesses unmatched valour, gallantry and bravery as his trademark; his form is as charming, attractive and handsome as hundreds and thousands of Kamedos taken together (Kamdeo is the god of physical beauty, charm and attractiveness); he is an acclaimed scholar of all branches of knowledge [6]; he grants joy and happiness to the heart of Lord Ram (to whom Hanuman is completely devoted, and who loves Hanuman like his own son); he is akin to a Kalpa-Tree (a all wish fulfilling tree in heaven) for his devotees (because he takes care of their wishes and fulfils them); he is fearless and bold; and he is the deity who is liberal with granting boons and blessings [7]. (6-7)

हनुमानञ्जनासूनुर्वायुपुत्रो महाबलः ।  
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः ॥ ८॥

उदधिक्रमणश्चैव सीताशोकविनाशनः ।

लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥ ९॥

एवं द्वादश नामानि कपीन्द्रस्य महात्मनः ।

स्वापकाले प्रबोधे च यात्राकाले च यः पठेत् ॥ १०॥

तस्य सर्वभयं नास्ति रणे च विजयी भवेत् ।

राजद्वारे गह्वरे च भयं नास्ति कदाचन ॥ ११॥

hanumānañjanāsūnurvāyuputrō mahābalaḥ .  
rāmēṣṭaḥ phālgunasakhaḥ piṅgākṣō'mitavikramaḥ .. 8..

udadhikramaṇaścaiva sītāśōkavināśanaḥ .  
lakṣmaṇaprāṇadātā ca daśagrīvasya darpahā .. 9..

ēvaṁ dvādaśa nāmāni kapīndrasya mahātmanaḥ .  
svāpakālē prabōdhē ca yātrākālē ca yaḥ paṭhēt .. 10..

tasya sarvabhayaṁ nāsti raṇē ca vijayī bhavēt .  
rājadvārē gahvarē ca bhayaṁ nāsti kadācana .. 11..

Verse nos. 8-11: - {These verses list the twelve names by which Lord Hanuman is known and glorified, and tell about the benefit one gets by remembering Hanuman with these twelve names because it reminds him of his glories and the significance attached to each name, thereby motivating Hanuman to live upto his reputation in carrying out his duties and responsibilities towards his devotees.}

Lord Hanuman is known by the following twelve names: Hanuman, Anjani Putra (son of mother Anjani), Vaayu Suta (the son of the wind-god), Maha-Balwaan (very strong and powerful), Rameshtha (favourite of Lord Ram), Phalgun Sakha (friend of Arjun, the hero of the Mahabharat war), Pingaaksho (one who has a saffron or yellow hued eyes), Amit Vikram (one who possesses matchless valour, courage and gallantry) [8],

Udadhikraman (one who crossed the formidable barrier of ocean to reach Lanka), Sita-Shoka Vinaashana (one who eliminated the sorrow and distress of Sita by bringing good news of Lord Ram to her and promising her of deliverance during the time when she was held captive in Lanka by the demon king Ravana), Laxman-Pran Data (one who was instrumental in restoring Laxman's life when the latter was gravely wounded and lay unconscious in the battle-field of Lanka), Dash-Griva Darpa (one who trounced the pride and arrogance of the ten-headed Ravana, the king of Lanka) [9]. (8-9)

These are the twelve names by which Lord Hanuman is well known and recognised in this world. {It ought to be noted that each of these names relates to a particular event that marked a watershed moment in Hanuman's glorious life; each event was so remarkable that it helped establish his fame and glories in this world for all times to come.}

A person who remembers Lord Hanuman by either reading these twelve names from a printed text or simply recalling them from memory any time of the day, such as before going to sleep or during the waking hours, or before going on a journey

or stepping out for the day's routine work [10], would be blessed by Lord Hanuman, and by his grace such a person would not have to fear from anything or anyone at any time of the day and night. Such a person would also attain victory in any kind of confrontation; he would not have to face any kind of fear from any quarter, such as from the ruler of the place, or while going to an unknown place such as entering a dark cave (symbolising uncertainties and its accompanying dangers) [11]. (10-11)

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्म्यजायाः ।  
आदाय तेनैव ददाह लङ्कां नमामि तं प्राजलिराञ्जनेयम् ॥ १२ ॥

ullaṅghya sindhōḥ salilam salīlam yaḥ śōkavahniṁ janakātmayājāyāḥ .  
ādāya tēnaiva dadāha laṅkāṁ namāmi taṁ prājalirāñjanēyam .. 12..

Verse no. 12: - Lord Hanuman had playfully leapt across the mighty ocean not only to douse the fire of grief that had engulfed Sita from all sides (during her captivity in Lanka) but had also used the same fire to set ablaze the magnificent city of Lanka and reduce it to ashes—I join the palms of my hands and bow to offer my obeisance to such a glorious Lord Hanuman. (12)

{After offering this respect to Lord Hanuman as narrated herein above, the worshipper should now recite the following Mantras with faith and devotion. It is to be noted here that these Mantras are recited in formal forms of ritualistic worship that also include a worship instrument called a Yantra. This litany of Mantras is commonly employed in Tantrik forms of worship tradition. Nevertheless, they can be recited even by a common devotee of Lord Hanuman, subject to the condition that the worshipper adheres to the system designed for this kind of worship. It cannot be done on the go, for one has to sit down quietly, as is done during meditation, in order to go through the steps and properly follow the system assigned for this kind of worship, without skipping or missing any of the steps during the elaborate exercise that is involved.}

ॐ नमो हनुमते सर्वग्रहान् भूतभविष्यद्वर्तमानान् समीपस्थान्  
सर्वकालदुष्टबुद्धीनुच्चाटय परबलान् क्षोभय मम सर्वकार्याणि साधय साधय । i ।

ōm namō hanumatē sarvagrahān bhūtabhaviṣyadvartamānān samīpasthān  
sarvakāladuṣṭabuddhīnuccāṭaya parabalān kṣōbhaya mama sarvakāryāṇi  
sādhaya sādhaya . (i)

“OM Salutations to Lord Hanuman! I bow before you to offer my respects to your honour! You transcend all factors of time and age, and can grasp all planets and their planetary systems. You are omnipresent, as you were present in the past, are present now, and shall be present in the future too.

In all places and time, you root out and crush those who have wicked minds. You have supreme powers, and therefore you can protect me from such wicked minded powerful forces that torment me and subject me to miseries. You can help me achieve all objectives and fulfil all my wishes. (i)

{After praising Lord Hanuman in the aforesaid manner, the worshipper says the following set of Beej Mantras and makes an offering to the sacred fire, that has been previously lit for this kind of worship, by saying the word ‘Swaha’—meaning ‘I make this offering to the sacred fire in honour of Lord Hanuman’ .}

ॐ ह्रां ह्रौं हुं फट । घे घे घे ॐ शिवसिद्धम् ।

ॐ ह्रां ॐ ह्रौं ॐ हूं ॐ ह्रैं ॐ ह्रौं ॐ ह्रःस्वाहा । ii ।

‘ ōm hrām hrauṁ huṁ phaṭa . ghē ghē ghē ōm śivasiddham .  
ōm hrām ōm hrīm ōm hrūm ōm hraiṁ ōm hrauṁ ōm hraḥ svāhā ’. (ii)

परकृतयन्त्रमन्त्रतन्त्रपरापकारभूतप्रेतपिशाचदृष्टिसव  
विघ्नदुर्जनचेष्टाकुविद्यासर्वोग्रभयानि निवारय निवारय बन्ध बन्ध,  
लुण्ठ लुण्ठ विलुञ्च विलुञ्च किलि किलि किलि सर्वकुयन्त्राणि  
दुष्टवाचं ॐ फट स्वाहा । iii ।

“parakṛtayantramantratantraparāpakārabhūtaprētapīśācadr̥ṣṭisava  
vighnadurjanacēṣṭākuvidyāsarvōgrabhayāni nivāraya nivāraya bandha  
bandha, luṇṭha luṇṭha viluñca viluñca kili kili kili sarvakuyantrāṇi duṣṭavācam  
ōm phaṭa svāhā ”. (iii)

‘Oh Lord, please grant me protection and immunity from all kinds of external evil forces that may attack and harm me, including use of black magic and other forms of occult practices involving devilish incantations, instruments and effigies, as well as from fiends, ghosts, evil spirits, devils and all other kinds of evil forces set out to harm me.

Oh Lord, protect me from all kinds of obstacles and hindrances created by evil people and those who are inimical to me, as well as from being misled by wrong advice given to me by others, or from wrong knowledge that I myself may acquire which may lead me astray and land me in trouble. Prevent all kinds of diseases from having their effects on me. Protect me and grant me immunity from all of them, including use of devices and instruments activated to harm me and my interests; tie them all up so that they are rendered ineffective and can’t harm me.

Hit them hard with a baton, with your mace, with a strong weapon. Annihilate them, nullify them, vanquish them. Fix them, crucify them, nail them.

{After making the above request, the worshipper says the following Mantras and makes his second offering to the sacred fire by saying ‘Swaha’ .}

ōm phaṭa svāhā. (iii)

ॐ अस्य श्रीहनुमत्कवचस्तोत्रमन्त्रस्य श्रीरामचन्द्र ऋषिः ।

श्रीहनुमान् परमात्मा देवता । अनुष्टुप्छन्दः । मारुतात्मज इति बीजम् ।

अञ्जनासूनुरिति शक्तिः । लक्ष्मणप्राणदातेति कीलकम् । रामदूतायेत्यस्त्रम् ।



हनुमान् देवता इति कवचम् । पिङ्गाक्षोऽमितविक्रम इति मन्त्रः ।  
 श्रीरामचन्द्रप्रेरणया रामचन्द्रप्रीत्यर्थं मम सकलकामनासिद्धयर्थं  
 जपे विनियोगः । iv ।

ōm asya śrīhanumatkavacastōtramantrasya śrīrāmacandra ṛṣiḥ .  
 śrīhanumān paramātmā dēvatā . anuṣṭupchandaḥ . mārutātmaja iti bījam .  
 añjanāsūnuriti śaktiḥ . lakṣmaṇapraṇadātēti kilakam . rāmadūtāyētyastram .  
 hanumān dēvatā iti kavacam . piṅgākṣō'mitavikrama iti mantraḥ .  
 śrīrāmacandraṇayā rāmacandraṇīyartham mama  
 sakalakāmanāsiddhayaartham  
 japē viniyogaḥ . (iv)

OM Salutations! This is the powerful Mantra that forms the shield or armour called 'Hanumat Kavach' which I use to protect myself.

Its Rishi is Lord Ram himself. {The Rishi of a Mantra is the great ancient sage who had first devised and taught it to others.}

Lord Hanuman is the Supreme Deity or God who is worshipped by this Mantra.

The composition style of this Mantra is called 'Anushtup Chanda'. {A Chanda is a meter of any given verse. There are many kinds of Chandas used to compose ancient Sanskrit verses. Each Chanda has a particular style of composition specific to it, involving a series of lines or stanzas, with specific number of letters in each line or stanza. The rhyming of the lines is also typical for each kind of Chanda.}

The fact that Lord Hanuman is the son of the wind-god forms the Beej of this Mantra. {The word 'Beej' refers to a 'seed of a tree' or the 'genes that a person inherits from his parents'. It refers to the root sprouting from the seed from which the rest of the tree emerges. In this case, by referring to Hanuman as the 'son of the wind-god', the obvious inference is that the word refers to the 'powerful genes', i.e. the powers and strengths of the powerful wind-god representing the 'wind element' that forms the base of this Mantra. Hence, this Mantra has all the powers that are possessed by the wind-god, and by extension, the 'wind element' which is one of the primary elements of creation, and undoubtedly a necessity of life.}

Another fact that Hanuman is also the son of mother Anjani forms the Shakti of this Mantra. {The word 'Shakti' refers to the dynamic powers and the energy that a Mantra possesses. In Hindu tradition, a female counterpart of a god is called the god's Shakti—implying that this aspect of the Mantra stands for a manifestation of the dynamism, power and energy of the wind-god.}

The fact that Lord Hanuman had been instrumental in reviving Laxman's life forms the 'Kilak' of this Mantra. {The word 'Kilak' means a nail or fastener. By referring to the incident when Hanuman played a crucial role in bringing Laxman back to life after he was seriously wounded and lay unconscious in the battle-field of Lanka, it implies that Hanuman is the deity that injects life and energy to this Mantra. The worshipper too can expect revival of good fortunes and protection from fatal effects of negative forces by the grace and blessings of Lord Hanuman in the same way as Laxman's life was saved by him at a time when all hopes were lost for his revival. The Kilak of this Mantra means that the responsibility of safeguarding the interests of the worshipper is ensured by Lord Hanuman; it fixes this responsibility on Hanuman.}

The fact that Lord Hanuman went swiftly, with the speed of an arrow, as a messenger of Lord Ram to any place he was sent by the Lord, forms the ‘Astra’ or the weapon of this Mantra. {The arrow was a powerful weapon used by Lord Ram. Hence, by invoking this aspect of Lord Hanuman, the worshipper reminds him that he must act swiftly to protect him with the same speed and agility with which he carried out the role of a messenger of Lord Ram.}

In this way, Lord Hanuman acts as an impregnable shield or body armour to give protection to the worshipper.

Lord Hanuman, who has yellow-hued eyes and is extremely gallant, valiant, powerful and strong, is the deity who is worshipped with this Mantra.

I have offered this worship to Lord Hanuman at the inspiration of Lord Ram, with a humble request that Lord Hanuman be kind to grant me all my wishes in order to please Lord Ram to whom I too am very devoted.

I repeat my prayer (do Japa) with due humility and offer my worship to Lord Hanuman by proper application of mind and by following appropriate steps for such worship, so that I can have success in giving effect to its majestic powers and unfold its magnificent potentials by brining about a coordination of all its components and harnessing their latent powers, energy and dynamism, a process called doing ‘Viniyoga’<sup>1</sup>.’ (iv)

[Note—<sup>1</sup>What is ‘Viniyoga’? The word has two components—viz. ‘Vinay’ and ‘Yoga’. Vinay means prayerful submission, and Yoga means to establish a coordination or union between two entities. During formal forms of worship of a deity, a set of Mantras is used for this purpose. It is a prayerful submission before the deity being worshipped to bless and grace the worshipper in a wholesome manner, which means, in simple terms, to invoke the deity’s blessings and establish it on every organ of the worshipper’s body so as to make it purified and to be in direct communion with the Divinity.

To wit, the word ‘Viniyoga’ means a humble and prayerful invocation of the patron God and establishing a union between the individual worshipper and this Divinity, thereby investing the worshipper and his body with the stupendous powers, the dynamism, the energy and the potentials of the relevant Deity or God, thereby enabling the worshipper to obtain success in his endeavours and attain his desired objective.

The energy, dynamism, virtues and glories of the Deity or the God who is worshipped is deemed to be vested in the worshipper’s body when this Viniyoga process is done properly. It is a sort of a consecration ritual whereby the worshipper is granted all-round protection and security by the deity or god worshipped.

Therefore, in brief, Viniyoga is the process by which a particular Mantra is employed during a formal form of worship in a ritualistic manner so that desired results are obtained by invoking the blessing and grace of the patron Deity or God to whom this Mantra is dedicated, and establishing a union between the worshipper and the Divinity worshipped.

As this Kavach is dedicated to Lord Hanuman, it obviously follows that the Deity or God in this case is Lord Hanuman.]

अथ अङ्गुलिन्यासः ।

ॐ ह्रां अञ्जनासुताय अङ्गुष्ठाभ्यां नमः ।  
 ॐ ह्रीं रुद्रमूर्तये तर्जनीभ्यां नमः ।  
 ॐ हूं रामदूताय मध्यमाभ्यां नमः ।  
 ॐ ह्रैं वायुपुत्राय अनामिकाभ्यां नमः ।  
 ॐ ह्रौं अग्निगर्भाय कनिष्ठिकाभ्यां नमः ।  
 ॐ ह्रः ब्रह्मास्त्रनिवारणाय करतलकरपृष्ठाभ्यां नमः ॥ v ।

atha aṅgulinīyāsaḥ .  
 ॐ hrām añjanāsutāya aṅguṣṭhābhyām namaḥ .  
 ॐ hrīm rudramūrtayē tarjanībhyām namaḥ .  
 ॐ hrūm rāmadūtāya madhyamābhyām namaḥ .  
 ॐ hraiṁ vāyuputrāya anāmikābhyām namaḥ .  
 ॐ hrauṁ agnigarbhāya kaniṣṭhikābhyām namaḥ .  
 ॐ hraḥ brahmāstranivāraṇāya karatalakarapṛṣṭhābhyām namaḥ . (v)

{In the following verses, doing different kinds of ‘Anga Nyas’ are being described. What is ‘doing Anga Nyas’; what does it mean or signify? Well, the word “Anga” means a part or organ of the body of the worshipper, and the word ‘Nyas’ is to establish or deposit or put into place or repose the divine powers, energy and dynamism of the worshipped deity on different parts of the body of the worshipper by touching a particular part of the body to the accompaniment of chanting or recitation of relevant Mantras. Since in this Kavach, the worshipper seeks protection from Lord Hanuman from any kind of harm coming to him and wishes to ensure his own safety, the worshipper touches different parts of his own body while chanting or reciting a specific Mantra to invoke Hanuman’s blessings on that individual part, and by extension, on the whole body, because these individual parts are like units of the main body and together they constitute the whole body of the worshipper. Hence, the entire process of doing ‘Nyas’ is called doing ‘Anga Nyas’ .}

To start with the process of doing ‘Nyas’, the worshipper first uses the five fingers of his hand because it is with one’s hands that one would do anything in this world, including worship as well as protecting oneself against any attack by an enemy—as is evident when a person raises his hands first to ward off any attack on himself before doing anything else to protect himself.

These are the Mantras used for doing ‘Finger Nyas’ (atha aṅgulinīyāsaḥ):

‘ ॐ hrām añjanāsutāya aṅguṣṭhābhyām namaḥ . {This Mantra is used to do Nyas on the ‘thumb’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, the son of Mother Anjani, and establishes them in his thumbs.}

I bow before Lord Hanuman who is the son of mother Anjani. I invoke his blessings on my thumb with a request to empower it with his dynamism, strength and energy.

ॐ hrīm rudramūrtayē tarjanībhyām namaḥ . {This Mantra is used to do Nyas on the ‘forefinger or the index finger’. It implies that the worshipper invokes the grace

as well as the dynamic powers and energy of Lord Hanuman, a manifestation of Lord Rudra, a form of Lord Shiva, and establishes them in his forefinger or index finger.}

I bow before Lord Hanuman who is a manifestation of Lord Rudra. I invoke his blessings on my forefinger or index finger with a request to empower it with his dynamism, strength and energy.

ōm hrūm rāmadūtāya madhyamābhyām namaḥ . {This Mantra is used to do Nyas on the ‘middle finger’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, a messenger of Lord Ram, and establishes them in his middle finger.}

I bow before Lord Hanuman who is the favourite messenger of Lord Ram. I invoke his blessings on my middle finger with a request to empower it with his dynamism, strength and energy.

ōm hraiṁ vāyuputrāya anāmikābhyām namaḥ . {This Mantra is used to do Nyas on the ‘ring finger’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, the son of the wind-god, and establishes them in his ring finger.}

I bow before Lord Hanuman who is the son of the wind-god. I invoke his blessings on my ring finger with a request to empower it with his dynamism, strength and energy.

ōm hraiṁ agnigarbhāya kaniṣṭhikābhyām namaḥ . {This Mantra is used to do Nyas on the ‘little finger’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, who had conquered even the ferocity of the ‘fire’, and establishes them in his ring finger. This refers to the event when Lord Hanuman had burnt Lanka using the same fire that the demons had used to burn his tail. It obviously means that the fire could not harm him.}

I bow before Lord Hanuman who had vanquished the ferocity of the fire element. I invoke his blessings on my little finger with a request to empower it with his dynamism, strength and energy.

ōm hraḥ brahmāstranivāraṇāya karatalakaraprṣṭhābhyām namaḥ . {This Mantra is used to do Nyas on the palms as well as on its reverse side. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, whom even the powerful Brahmastra, the infallible weapon of Brahma, the creator, which Meghanad had shot at Hanuman to subdue him, had failed to cause any harm to the latter. The worshipper establishes this remarkable power and ability of Hanuman to neutralise the most powerful weapon used to subdue him, on the back of his palms as a symbolic gesture to give the worshipper the same strength and ability that he too can ward off the greatest danger and threat to his safety from his enemies.}

I bow before and pray to Lord Hanuman to bless me and give strength to my clenched fists so that I can even punch and repulse or break Brahmastra, i.e. the strongest of weapons in existence. Let it have no effect on me; protect me against it.’  
(v)

अङ्गन्यासः ।

ॐ ह्रां अञ्जनासुताय हृदयाय नमः ।

ॐ ह्रीं रुद्रमूर्तये शिरसे स्वाहा ।  
 ॐ हूं रामदूताय शिखायै वषट् ।  
 ॐ ह्रैं वायुपुत्राय कवचाय हुं ।  
 ॐ ह्रौं अग्निगर्भाय नेत्रत्रयाय वौषट् ।  
 ॐ ह्रः ब्रह्मास्त्रनिवारणाय अस्त्राय फट् ।  
 भूर्भुवःसुवरोमिति दिग्बन्धः ॥ vi ।

aṅganyāsaḥ .  
 ōṃ hrām añjanāsutāya hr̥dayāya namaḥ .  
 ōṃ hrīm rudramūrtayē śirasē svāhā .  
 ōṃ hrūm rāmadūtāya śikhāyai vaṣaṭ .  
 ōṃ hraiṃ vāyuputrāya kavacāya hum .  
 ōṃ hraum agnigarbhāya nētratrāyāya vausaṭ .  
 ōṃ hraḥ brahmāstranivāraṇāya astrāya phaṭ .  
 bhūrbhuvahsuvarōmiti digbandhaḥ . (vi)

As a next step of doing ‘Nyas’, the worshipper now touches main parts of his own body to establish Lord Hanuman’s powerful blessings as well as invoking the Lord’s dynamism, energy and strength on each of them, thereby ensuring the safety of his whole body. This is known as doing “Anga Nyas” (aṅganyāsaḥ).

‘ ōṃ hrām añjanāsutāya hr̥dayāya namaḥ . {This Mantra is used to do Nyas on the ‘heart’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, the son of mother Anjani, and establishes them in his heart; this ensures that the heart is well-protected from both external dangers as well as from any internal diseases of the body.}

I bow before Lord Hanuman who is the son of mother Anjani. I invoke his blessings on my heart with a request to empower it with his dynamism, strength and energy.

ōṃ hrīm rudramūrtayē śirasē svāhā . {This Mantra is used to do Nyas on the ‘head’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, a manifestation of Lord Radra (one of the forms of Lord Shiva), and establishes them in his head; this ensures that his head is well-protected from both external dangers as well as from any internal diseases of the body, and at the same time functions properly and thinks wisely.}

I bow before Lord Hanuman who is a manifestation of Lord Rudra. I invoke his blessings on my head with a request to empower it with his dynamism, strength and energy—i.e. grant me wisdom, erudition, knowledge, sagacity; make me intelligent and able to distinguish between the right and the wrong.

ōṃ hrūm rāmadūtāya śikhāyai vaṣaṭ . {This Mantra is used to do Nyas on the ‘cardinal point of the head, i.e. the top of the head where Hindus sport a tuft of hairs called a Shikha’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, a messenger of Lord Ram, and establishes them on the apex point of his head; this ensures that the worshipper receives positive vibes and can establish a direct connection with the divine in the

same way as the antenna is used to receive and transmit radio signals in modern science. This is because the ‘Shikha’ resembles and stand out erect like an antenna on the top of the head of the worshipper. Further, since radio signals travel extremely quickly from one point to another, the reference to Hanuman being the ‘messenger of Lord Ram’ is obviously very apt because in this role Hanuman used to act very swiftly and without delay. It implies that the worshipper requests Lord Hanuman to connect with him equally swiftly and without any delay.}

I bow before Lord Hanuman who is a messenger of Lord Ram. I invoke his blessings on the top of my head with a request to empower it with his dynamism, strength and energy—i.e. enable me to establish a communication with the divine, gain metaphysical and spiritual knowledge that would pave the path for my ultimate liberation, deliverance, emancipation and salvation.

**ōm hraiṁ vāyuputrāya kavacāya huṁ .** {This Mantra is used to do Nyas on the ‘upper part of the body, the rib cage and the abdomen, the trunk of one’s body’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, the son of the wind-god, and establishes them in the form of a body-covering shield or an armour that a warrior wears on the upper part of his body to protect him from injury during a combat. This ensures that the worshipper is made free from the fear of any injury or harm of any kind by the grace of Lord Hanuman. }

I bow before Lord Hanuman who is the son of the wind-god. I invoke his blessings on the upper part of my body with a request to protect me like a body-armour or shield protects a warrior.

**ōm hrauṁ agnigarbhāya nētratrāyāya vauṣaṭ .** {This Mantra is used to do Nyas on the ‘eyes’. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, who had vanquished the fire and remained immune to its ferocity and ability to burn, and establishes them in his eyes. This ensures that the worshipper’s eye retains its good sight and can see with clarity in the same way as the light emanating from the fire would illuminate even the darkest corners of a forest that makes it possible for travellers to journey even in pitch dark of the night by holding a fire-torch in their hands. Further, this prayer ensures that the worshipper’s eyes can pierce through darkness and ‘see light at the end of the tunnel’; this symbolically means that the worshipper can see through delusions and illusions in order to arrive at the truth.}

I bow before Lord Hanuman who had vanquished the ferocity of the fire element. I invoke his blessings on my eyes with a request to empower them with his insight, foresight and hindsight so that I can see things in the correct perspective and distinguish between the reality and falsehood, between delusions and truth.

**ōm hraḥ brahmāstranivāraṇāya astrāya phaṭ .** {This Mantra is used to do Nyas so as to provide the worshipper an additional level of protection against the gravest of dangers; this is in addition to the ‘shield or the armour’ referred to in the previous verse. It implies that the worshipper invokes the grace as well as the dynamic powers and energy of Lord Hanuman, whom even the powerful weapon of Brahma could not harm, to ensure his own protection and safety.}

I bow before Lord Hanuman who can even counter the effects of the powerful weapon of Brahma, the creator. I invoke his blessings so that none of the weapons of

any kind may harm me ever, and at the same time I am empowered to neutralise the strongest of weapons used against me.

bhūrbhuvahṣuvarōmiti digbandhaḥ . {This Mantra is used to do Nyas so as to invoke the grace as well as the dynamic powers and energy of Lord Hanuman, the Lord of the world, the heaven, the earth and the nether world (bhūrbhuvahṣuva), with a humble request to ensure the all-round safety of the worshipper. Hanuman ensures that his devotee's safety is firmly established by creating an impregnable shield around him and tying it from all sides to form a fortress of safety and security.}

I pray to Lord Hanuman and request him to protect me from all sides and from all sorts of harm like the strong walls of a fort protect the inhabitants of a city.' (vi)

अथ ध्यानम् ।

ध्यायेद्बालदिवाकरद्युतिनिभं देवारिदर्पापहं

देवेन्द्रप्रमुखं प्रशस्तयशसं देदीप्यमानं रुचा ।

सुग्रीवादिसमस्तवानरयुतं सुव्यक्ततत्त्वप्रियं

संस्कारुणलोचनं पवनजं पीताम्बरालङ्कृतम् ॥ १॥

atha dhyānam .

dhyāyēdbāladivākaradyutinibhaṁ dēvāridarpāpapaham

dēvēndrapramukhaṁ praśastayaśasaṁ dēdīpyamānaṁ rucā .

sugrīvādisamastavānarayutaṁ suvyaktatattvapriyam

saṁraktāruṇalōcanaṁ pavanajaṁ pītāmbarālāṅkr̥tam .. 1..

{After doing the Nyas process as narrated herein above, the worshipper should contemplate and meditate on the divine form of Lord Hanuman, known as doing 'dhyānam', as follows—}

Dhyanam verse no. 1: - 'Lord Hanuman has a radiant and glorious form like that of the rising sun in the morning. He is able to vanquish the pride and ego of even the gods and the demons alike. He is the chief deity amongst the pantheon of gods. His fame and glory are great and robust, and they shine pleasantly with splendour in all the directions of the world.

He was a friend of and accompanied by great monkeys such as Sugriv and others. He is a skilled, honest and erudite speaker, and loves truthful knowledge free from falsehood and deceit. His eyes are red-hued. He is the son of the wind-god. He is adorned with yellow clothes.

Verily indeed, I meditate upon such a divine and glorious form of Lord Hanuman as outlined herein above, and offer my worship to him. (1)

उद्यन्मार्ताण्डकोटिप्रकटरुचियुतं चारुवीरासनस्थं

मौञ्जीयज्ञोपवीताभरणरुचिशिखं शोभितं कुण्डलाङ्कम् ।

भक्तानामिष्टदं तं प्रणतमुनिजनं वेदनादप्रमोदं

ध्यायेदेवं विधेमं प्लगकुलपतिं गोष्पदीभूतवार्धिम् ॥ २ ॥

udyanmārtāṇḍakōṭiprakāṣaruciṣyutaṁ cāruvīrāsanasthaṁ  
 mauñjīyajñōpavītābharaṇaruciśikhaṁ śōbhitaṁ kuṇḍalāṅkaṁ .  
 bhaktānāmiṣṭadaṁ taṁ praṇatamunijanaṁ vēdanādapramōdaṁ  
 dhyāyēdēvaṁ vidhēmaṁ plagakulapatiṁ gōṣpadībhūtavārdhim .. 2..

Dhyanam verse no. 2: - Lord Hanuman has a radiance that shines and illuminates the world like the light of thousands of suns rising simultaneously in the morning. He is sitting calmly in a sitting posture known as 'Viraasan', a posture adopted by great warriors when they sit down to relax. {In this posture, the person sits in a semi-kneeling-down pose with his right leg bent inwards from the knee and tucked under the right buttock so that the foot faces backwards, and the left leg is bent at a right angle to the thigh with the foot placed flat on the ground to act as a pedestal to support the upper part of the body which is held erect. The right hand is held in a blessing pose with its palms open and facing the person to be blessed, while the left hand rests at ease on the knee of the bent left leg.}

He wears a sacred thread and garlands on his body, and they make him look all the more majestic and glorious. The large shining ear-rings that he wears add to the charm of his image.

He fulfils the wishes of his devotees; he is revered and worshipped by sages and seers; he feels exceedingly glad when he hears the verses of the Vedas being recited; he is the most exalted member of the monkey race; he had treated the mighty ocean as being inconsequential as a small hollow or a shallow depression filled with muddy water and formed in the soft soil of the earth by the hooves of a cow when the animal walks on soft ground\*. {\*This alludes to Hanuman easily crossing the ocean at the time of going to and coming back from Lanka. He had crossed it as easily as one would step across a small and shallow depression filled with dirty water on the ground on the path on which the person is walking.}

Verily indeed, I meditate upon and pay my obeisance to this glorious form of Lord Hanuman who is famed for these virtues and qualities. (2)

वज्राङ्गं पिङ्गकेशाद्यं स्वर्णकुण्डलमण्डितम् ।

निगूढमुपसङ्गम्य पारावारपराक्रमम् ॥ ३ ॥

vajrāṅgaṁ piṅgakēśādhyāṁ svarṇakuṇḍalamañḍitaṁ .  
 nigūḍhamupasaṅgamy pāravāraparākramam .. 3..

Dhyanam verse no. 3: - Lord Hanuman has a body which is as strong, powerful and tough as the Vajra (which is the weapon of Indra, the king of gods, and is said to be made of the toughest and the strongest material in existence). His head is adorned with a crown of hairs that have a pleasant golden hue, while he wears large ear-rings made of gold. {These two, the hair and the ear-rings, both having golden colour, together lend a magnificent view to Hanuman's head.}

There is no measurement of the depth and vastness of an ocean symbolising his virtues and qualities represented by his matchless valour, strength, powers, gallantry, competence, skills, wisdom, erudition et al.



Verily indeed, I most humbly and reverentially meditate upon this divine and magnificent form of Lord Hanuman. (3)

स्फटिकाभं स्वर्णकान्तिं द्विभुजं च कृताञ्जलिम् ।

कुण्डलद्वयसंशोभिमुखाम्भोजं हरिं भजे ॥ ४ ॥

sphaṭikābhaṁ svarṇakāntiṁ dvibhujam ca kṛtāñjalim .

kuṇḍaladvayasamśobhimukhāmbhōjam harim bhajā .. 4..

Dhyanam verse no. 4: - Lord Hanuman's complexion has a radiance that shines like crystal and glows with a golden hue. He stands (before Lord Ram) with the palms of his two hands touching each other a posture of submission and prayer.

Two magnificent ear-rings adorn his ears, and his face is as charming and pleasant as a lotus flower.

With this posture, he is constantly focused in worshipping Lord Hari (i.e. Lord Ram). {This refers to a particular posture in which he is depicted as standing before Lord Ram with the palms of his hands joined together in a prayerful mode.}

Verily indeed, I worship and meditate upon this glorious form of Lord Hanuman. {The emphasis here is on the form of Hanuman who stands prayerfully before his Lord Ram. This picture of Hanuman is the most endearing of all his forms—as it stresses the fact that he is a great devotee of Lord Ram, a manifestation of the Supreme Being, and teaches us to follow his example. It also implies that whatever powers that Hanuman possesses, he owes it to Lord Ram with whose grace and blessings he has become so famous. Hence, a devotee must understand and realise that the credit of Hanuman's greatness goes to Lord Ram, which in turn implies that Hanuman has no desire to hog the limelight, and neither has any trace of ego, arrogance and a false sense of greatness in him. This in its own self is a grand and praise-worthy character.} (4)

सव्यहस्ते गदायुक्तं वामहस्ते कमण्डलुम् ।

उद्यदक्षिणदोर्दण्डं हनुमन्तं विचिन्तयेत् ॥ ५ ॥

savyahastē gadāyuktaṁ vāmahastē kamaṇḍalum .

udyaddakṣiṇadōrdaṇḍaṁ hanumantaṁ vicintayēt .. 5..

Dhyanam verse no. 5: - Lord Hanuman holds a mace in his right hand, and a water-pot in the left hand. {This is a remarkable observation, as it combines the virtues of valour, gallantry and bravery represented by a 'mace', with the grand virtues of renunciation and dispassion represented by the 'water-pot' which is held by an ascetic or a hermit who has completely renounced the world, practices dispassion and detachment from it, and possesses no worldly material assets. This person is called a true Sanyasi. Hence, Lord Hanuman assumes two roles here—viz. a warrior who never thinks twice to fight the evil in order to protect the interests of what is right and auspicious, who would willingly pick up arms to serve Lord Ram and protect devotees, while at the same time, as a true Sanyasi, he would do it as his duty without getting involved in anything at the mental and emotional level.}

His right arm is slightly raised. {Here it implies two things: one, he is ready to use his mace to protect the devotee and trounce injustice as well as evil forces, and two, he blesses his devotee with his raised right hand, assuring the devotee that he need not worry about anything.}

Verily indeed, I meditate upon, worship and pray to such a glorious and divine Lord Hanuman! (5)

{Now herein below follow a series of esoteric Mantras unique to ‘Hanuman Kavach’. They are dedicated to Lord Hanuman and consist of words, syllables or phrases said to have divine powers inherent to them. They refer to various qualities, virtues and characteristics of Hanuman, and are invoked for the benefit of the worshipper. The correct and proper usage of these Mantras, together with following strict discipline while chanting them in an appropriate manner, has immense potentials.

As this form of worship of Lord Hanuman is regarded as a Tantrik form, hence at the end of each set of Mantra an offering is made to the sacred fire by pronouncing the word ‘Swaha’. It is to be noted that ‘Swaha’ is said at four times to mark the end of four sets of Mantras used in this incantation process. It is also to be noted that the Sanskrit phrases or Mantras preceding a Swaha are long and complicated. Hence, for ease of understanding and reading of the text, especially the second Mantra, which is quite long and cumbersome, it has been divided into two smaller sections clearly marked out by alphabets ‘a’ and ‘b’ in brackets, while the principle four Mantras, each ending with the word ‘Swaha’, are marked by the numerals ‘i’, ‘ii’, ‘iii’ and ‘iv’ in brackets.}

अथ मन्त्रः ।

ॐ नमो हनुमते शोभिताननाय यशोऽलङ्कृताय अञ्जनीगर्भसम्भूताय  
रामलक्ष्मणानन्दकाय कपिसैन्यप्रकाशनपर्वतोत्पाटनाय  
सुग्रीवसाह्यकरणपरोच्चाटनकुमारब्रह्मचर्यगम्भीरशब्दोदाय  
ह्रीं सर्वदुष्टग्रहनिवारणाय स्वाहा । i ।

atha mantrah .

Onnamō hanumatē śōbhitānanāya yaśō’laṅkṛtāya añjanīgarbhasambhūtāya  
rāmalakṣmaṇānandakāya kapisainyaprakāśanaparvatōtpātānāya  
sugrīvasāhyakaraṇaparōccāṭanakumārābrahmacaryagambhīraśabdōdāya  
hrīm sarvaduṣṭagrahanivāraṇāya svāhā . (i)

The ‘Mantra’ is as follows (atha mantrah): -

‘OM Salutations to Lord Hanuman! He is endowed with radiance and glories. He is adorned by magnificent virtues of valour, fame and good reputation. He has given glory to mother Anjani by being her son.

He gives joy and happiness to Lord Ram and Laxman. He has glorified the entire monkey race and made it famous in the world. He had uprooted an entire mountain just to bring the herb needed to revive Laxman who lay unconscious in the battle-field of Lanka.

He had helped Sugriv to regain his honour and the right to the throne of the kingdom of Kishkindha (after his brother Baali had thrown him out and snatched his rights). He is a celibate and follows the laws and rules of celibacy diligently. He speaks little but skilfully, politely and gravely. {To wit, he is not accustomed to boasting and talking nonsense or cracking jokes. Every word he speaks has due weight, meaning and importance.}

I pray to Lord Hanuman and invoke his blessings to destroy the evil effects of planets in their entirety. With this prayer I am making an offering to the sacred fire to honour him by saying 'Swaha (svāhā)'. (i)

ॐ नमो हनुमते एहि एहि एहि

सर्वग्रहभूतानां शाकिनीडाकिनीनां विषमदुष्टानां

सर्वेषामाकर्षयाकर्षय । मर्दय मर्दय । छेदय छेदय ।

मर्त्यान् मारय मारय । शोषय शोषय । प्रज्वल प्रज्वल । a ।

Onnamō hanumatē ēhi ēhi ēhi

sarvagrahabhūtānām śākinīḍākinīnām viṣamadusṭānām

sarvēṣāmākārṣayākārṣaya . mardaya mardaya . chēdaya chēdaya .

martyān māraya māraya . śōṣaya śōṣaya . prajvala prajvala . (a)

OM Salutations to Lord Hanuman! This is my prayer to you, I repeat that this is my request to you to protect me against all entities that can cause suffering to me and torment me, such as malignant stars and planets, ghosts, devils and evil spirits such as Shakini, Dakini etc., wicked people who are extremely dangerous and difficult to cope with, and all other types of gravest of dangers and difficulties that I may have to face. Oh Lord, please destroy them, please crush them, please subdue them, please slay them, please pierce them, please impale them before they do it to me (mardaya mardaya . chēdaya chēdaya). Please do it for my safety.

Please slay and destroy all my enemies that terrify me and cause mortal fear of death or grave harm to me. These negative forces are oppressing me, so please oppress them instead by turning the table on them (śōṣaya śōṣaya).

Oh Lord, please leap up like a fire to burn all of them; please act like an ignited fire to destroy all forces that are inimical to me (prajvala prajvala). (a)

भूतमण्डलपिशाचमण्डलनिरसनाय ।

भूतज्वर-प्रेतज्वर-चातुर्थिकज्वर-ब्रह्मराक्षस-पिशाचछेदनक्रिया-

विष्णुज्वर-महेशज्वरान् छिन्धि छिन्धि । भिन्धि भिन्धि । b ।

bhūtamaṇḍalapiśācamāṇḍalanirasanāya .

bhūtajvara-prētajvara-cāturthikajvara-brahmarākṣasa-piśācachēdanakriyā-

viṣṇujvara-mahēśajvarān chindhi chindhi . bhindhi bhindhi . (b)

Oh Lord, please neutralise and rout all kinds of hordes of fearful ghosts and blood-thirsty ogres and ghouls.

Please protect me from different kinds of fevers and diseases that burn my body and cause hallucination to me, such as those caused by ghosts, evil spirits, devils and fiends; fevers that last for four days or weeks, or recur every fourth day or week.

Protect me from Brahm-rakshas (a superior kind of ghost and evil spirit) as well as powerful ogres and ghouls who pierce my body and cause immense pain to me. Please protect me from other kinds of fears too—such as Vishnu-Jvar, Mahesh-Jvar etc. (i.e. fever and other kinds of diseases that burn the body and are caused by angry gods such as Vishnu and Shiva).

Oh Lord Hanuman—please crush all such tormentors and break them to pieces before they manage to harm me, because otherwise they would cause havoc to me, they would crush me and break my bodily health so much that I would be reduced to a heap of broken parts. Turn the table on them and break them into parts before they do it to me (chindhi chindhi . bhindhi bhindhi). (b)

अक्षिशूले शिरोऽभ्यन्तरे ह्यक्षिशूले गुल्मशूले  
पित्तशूले ब्रह्मराक्षसकुलप्रबलनागकुलविषं निर्विषं कुरु झटितिझटिति ।  
ॐ ह्रीं फट् घे घे स्वाहा । ii ।

akṣīśūlē śirō'bhyan tarē hyakṣīśūlē gulmaśūlē  
pittaśūlē brahmarākṣasakulaprabalanāgakulaviṣaṁ nirviṣaṁ kuru jhaṭitijhaṭiti .  
ōṁ hrīm phaṭ ghē ghē svāhā . (ii)

Oh Lord Hanuman! Please protect me from bone pains, headaches caused by some internal problem of the body, pain in the heart and chest region caused by disturbed mucous balance in the body, pain caused by disturbance of the wind element in the body, such as arthritic and rheumatic pains, pain caused by disturbance in bile, such as severe forms of abdominal pains caused by excess of acidity or bile, and those occurring due to stones in the bile duct.

Please protect me from being harmed by Brahm-rakshas as well as snake bites and all other kinds of poisonous things that can prove fatal for me. Neutralise them and make them ineffective. Please do it quickly and without delay.

I make an offering to the sacred fire to honour you by saying 'Swaha (svāhā)' while simultaneously saying the prescribed Mantra 'ōṁ hrīm phaṭ ghē ghē' for the aforesaid purpose. (ii)

ॐ नमो हनुमते पवनपुत्र वैश्वानरमुख पापदृष्टिहनुमतेको आज्ञापुरे स्वाहा । iii ।

ōṁ namō hanumatē pavanaputra vaiśvānaramukha pāpadrṣṭīhanumatēkō  
ājñāphurē svāhā . (iii)

OM Salutations to Lord Hanuman, the son of the wind-god, before whom I bow to pay my obeisance. He is a manifestation of the Lord who rules over the whole world, and his face represents of the many faces of that Lord.

Who has the strength or the ability to even think of doing sin under the watchful eyes of Lord Hanuman? The whole world obeys his commands.

I offer my respects to Lord Hanuman by making an offering to the sacred fire in his honour by saying ‘Swaha (svāhā)’ . (iii)

स्वगृहे द्वारे पट्टके तिष्ठ तिष्ठेति तत्र रोगभयं राजकुलभयं नास्ति,  
तस्योच्चारणमात्रेण सर्वे ज्वरा नश्यन्ति ।  
ॐ ह्रां ह्रीं हूं फट् घे घे स्वाहा । iv ।

svagr̥hē dvārē paṭṭakē tiṣṭha tiṣṭhēti tatra rōgabhayam rājakulabhayaṁ nāsti,  
tasyōccāraṇamātrēṇa sarvē jvarā naśyanti .  
ōm hrām hrīm hrūm phaṭ ghē ghē svāhā . (iv)

I have installed a flag with an image of Lord Hanuman in front of my home, at the main entrance or gate, with an earnest prayer to secure it and prevent any harmful entity from entering my home. Please establish yourself there, kindly oblige me by standing firmly to protect me from all sorts of dangers, such as from different kinds of diseases caused by a variety of factors (as enumerated in the foregoing verses) (rōgabhayam), or the fear from the king or the ruler of the realm (rājakulabhayaṁ). Please remove such fears; please neutralise them so that they don’t cause any harm to me (nāsti).

I chant this Mantra in the prescribed way so that all kinds of torments and fears that burn me from within, like a severe form of fever that burns the body of a sick patient, are eliminated (sarvē jvarā naśyanti), and I am freed from such horrors.

With this humble prayer, I make an offering to the sacred fire by saying ‘Swaha (svāhā)’ even as I pronounce the Mantras ‘ōm hrām hrīm hrūm phaṭ ghē ghē’ that are prescribed for this purpose.’ (iv)

श्रीरामचन्द्र उवाच-

हनुमान् पूर्वतः पातु दक्षिणे पवनात्मजः ।  
पातु प्रतीच्यां रक्षोघ्नः पातु सागरपारगः ॥ १॥

उदीच्यामूर्ध्वतः पातु केसरीप्रियनन्दनः ।  
अधस्तु विष्णुभक्तस्तु पातु मध्यं च पावनिः ॥ २॥

śrīrāmacandra uvāca-  
hanumān pūrvataḥ pātu dakṣiṇē pavanātmajaḥ .  
pātu pratīcyāṁ rakṣōghnaḥ pātu sāgarapāragaḥ .. 1..

udīcyāmūrdhvataḥ pātu kēsariṣriyanandanah .  
adhastu viṣṇubhaktastu pātu madhyaṁ ca pāvaniḥ .. 2..

{In the verses that follow herein below, Lord Ram advises the worshipper to request Lord Hanuman to protect him from all sides and from all dangers—verse nos. 1-11. This is followed by Lord Ram enumerating the benefits of reciting the Mantras of ‘Hanuman Kavach’—verse nos. 12-19.}

Verse no. 1: - Lord Ram said: ‘Let Hanuman protect, safeguard and secure the eastern direction (i.e. let him stand guard to protect me from any danger arising from the eastern direction—“pūrvataḥ”).

Let Hanuman, the son of the wind-god (pavanātmajaḥ), protect, safeguard and secure the southern direction (i.e. let him stand guard to protect me from any danger arising from the southern direction—“dakṣiṇē”).

Let Hanuman, who had vanquished the demons (rakṣōghnaḥ) and had crossed the formidable barrier of the ocean (sāgarapāragaḥ), safeguard and secure the western direction (i.e. let him stand guard to protect me from any danger arising from the western direction—“pratīcyāṁ”). (1)

Let Hanuman, who is a dear son of Kesari (kēsarīpriyanandanah), protect, safeguard and secure the northern direction (i.e. let him stand guard to protect me from any danger arising from the northern direction, as well as from the direction of the sky, the upper direction—“udīcyāmūrdhvataḥ”).

Let Hanuman, who is an ardent devotee of Lord Vishnu (in his manifested form of Lord Ram) (viṣṇubhaktastu), protect, safeguard and secure the lower direction (i.e. let him stand guard to protect me from any danger arising from the direction of the subterranean world or the nether world—“adhastu”).

Let Hanuman, who is very holy, pious and pure as well as the son of the wind-god (pāvaniḥ), protect, safeguard and secure the areas that lie in between, i.e. dangers arising from anything on the surface of the earth that lies between the upper and the lower worlds (i.e. let him stand guard to protect me from any danger arising from anything on the surface of the earth—“madhyam”). (2)

लङ्काविदाहकः पातु सर्वापद्भ्यो निरन्तरम् ।

सुग्रीवसचिवः पातु मस्तकं वायुनन्दनः ॥ ३ ॥

भालं पातु महावीरो भ्रुवोर्मध्ये निरन्तरम् ।

नेत्रे छायापहारी च पातु नः प्लवगेश्वरः ॥ ४ ॥

laṅkāvidāhakaḥ pātu sarvāpadbhyō nīrantaram .  
sugrīvasacivaḥ pātu mastakaṁ vāyunandanaḥ .. 3..

bhālaṁ pātu mahāvīrō bhruvōrmadhyē nīrantaram .  
nētrē chāyāpahārī ca pātu naḥ plavagēśvaraḥ .. 4..

Verse nos. 3-4: - Let Lord Hanuman, who had burnt Lanka (the capital city of the demons) (laṅkāvidāhakaḥ), always protect and safeguard me from all kinds of difficulties, dangers and problems in life, and thereby ensure my all-round security and safety (sarvāpadbhyō nīrantaram).

Let Lord Hanuman, who was the chief minister and advisor of Sugriv (the king of Kishkindha and the monkey race) (sugrīvasacivaḥ), and the son of the wind-god (vāyunandanaḥ), protect and safeguard my head (mastakaṁ). {To wit, let Lord Hanuman protect my head from all kinds of injuries, mental problems such as worries, and medical issues as migraine headaches, vertigo etc., and at the same time

grant me wisdom and erudition so that I can be a good advisor to others by enabling me to think properly, righteously and wisely.} (3)

Let Lord Hanuman, who is most valiant, gallant and brave (mahāvīrō), always protect and safeguard my forehead, including the area around my eyebrows and root of the nose (bhālaṁ). {Let him protect me from headaches and ill-effects of cold that cause stuffy feeling in the forehead, and from other medical issues related to the nose, eyes and head}.

Let Lord Hanuman, who is a personified form of Lord Shiva (plavagēśvaraḥ) and is able catch even a shadow (i.e. can see the truth beyond delusions that create a smokescreen of illusions—‘chāyāpahārī’)<sup>1</sup>, protect and safeguard the sight of my eyes (nētrē) {so that I do not suffer from medical issues such as cataract, blurred vision etc.; I can have good eyesight with a clarity of vision, both in physical terms as well as in metaphorical terms, implying that I am not cheated by illusions, am not misled by smokescreen created by delusions, and am able to distinguish between the reality and falsehood}. (4)

[Note—<sup>1</sup>There is an incident in the story of the Ramayana as narrated in Tulsidas’ epic ‘Ram Charit Manas’ which is particularly relevant here as it describes how Hanuman had slayed a female demon who had tried to trap Hanuman by catching hold of his ‘shadow’ which fell on the water of the ocean while he was flying across it to Lanka. Lord Hanuman could immediately see through the trick, and he had forthwith slayed this demon. Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-5 that precede Doha no. 3.

‘Eyes’ and ‘illusions’ are related to each other because it is with the eye that we see the effects of illusions which are so surreal and true-looking that a person is led to belief that what he sees is the truth and the reality, while actually it is not. The devotee asks Lord Hanuman to grant him the ability to see through all delusions and overcome all sorts of hallucinations so much so that he is able to see the truth and the reality behind what is apparent but is simply a shadow, a smokescreen to deceive him.]

कपोले कर्णमूले च पातु श्रीरामकिङ्करः ।

नासाग्रमञ्जनासूनुः पातु वक्त्रं हरीश्वरः ॥

वाचं रुद्रप्रियः पातु जिह्वां पिङ्गललोचनः ॥ ५ ॥

kapōlē karṇamūlē ca pātu śrīrāmakīṅkaraḥ .

nāsāgramañjanāsūnuḥ pātu vaktraṁ harīśvaraḥ ..

vācaṁ rudrapriyaḥ pātu jihvāṁ piṅgalalōcanaḥ .. 5..

Verse no. 5: - Let Lord Hanuman, who is a faithful follower, a trusted servant and a humble devotee of Lord Ram (śrīrāmakīṅkaraḥ), protect and safeguard the security of my cheeks and ears (kapōlē karṇamūlē ca).

Let Lord Hanuman, who is the son of mother Anjani (añjanāsūnuḥ), protect and take care of the security of (the tip of) my nose (nāsāgram).

Let Lord Hanuman, who is the Lord of the monkeys as well as the Lord of the world (harīśvaraḥ), protect and safeguard the security of my tongue and mouth (vaktraṁ).

Let Lord Hanuman, who is very dear to Lord Shiva (“rudrapriyaḥ”— because he is a manifestation of Lord Rudra, one of the eleven forms of Shiva), protect and safeguard the security of my faculty of speech (vācam) {that enables me to talk wisely, articulately, coherently, and with erudition and sagacity}.

Let Lord Hanuman, who has yellow hued eyes (piṅgalalōcanaḥ), protect, safeguard and provide security to my tongue; may he regulate my tongue (jihvām) and control how it is used.

{The tongue is a very important organ in the body. The ‘faculty of speech’ reveals its quality through the medium of the tongue; a person’s thoughts, emotions, knowledge and ideas find their expression by means of the tongue; the tongue helps in both communication as well as spread of knowledge by way of teaching what has been learnt, for it is an instrument by which a person speaks to disseminate knowledge and wisdom. Further, the tongue is an important instrument of the body that not only tastes food but plays a vital role in the entire process of digestion and keeping the body healthy by secreting saliva which helps in proper digestion of whatever is eaten. The tongue is a medium by which a person expresses his desires and lets others know what he wants, or what he expects others to do. Therefore, it is important to control one’s tongue because ‘a slip of tongue’ can often prove detrimental for a person and cause unnecessary ill-will and bad situation all around him. Without the tongue, a person’s body becomes ‘dumb’. So therefore, the devotee asks Lord Hanuman to control and regulate the functioning of this vital organ of the body.} (5)

पातु देवः फाल्गुनेष्टः चिबुकं दैत्यदर्पहा ।

पातु कण्ठं च दैत्यारिः स्कन्धौ पातु सुरार्चितः ॥ ६॥

भुजौ पातु महातेजाः करौ च चरणायुधः ।

नखान् नखायुधः पातु कुक्षौ पातु कपीश्वरः ॥ ७॥

pātu dēvaḥ phālgunēṣṭaḥ cibukaṁ daityadarpahā .

pātu kaṇṭhaṁ ca daityāriḥ skandhau pātu surārcitaḥ .. 6..

bhujau pātu mahātējāḥ karau ca caraṇāyudhaḥ .

nakhān nakhāyudhaḥ pātu kukṣau pātu kapīśvaraḥ .. 7..

Verse nos. 6-7: - Let Lord Hanuman, who was a friend of Arjun (the hero of the Mahabharat war and one of the Pandavas—“phālgunēṣṭaḥ”), protect, safeguard and grant security to my chin and its surrounding areas.

Let Lord Hanuman, who had vanquished the ego, arrogance and haughtiness of the demons (daityāriḥ), protect, safeguard and grant security to my throat (kaṇṭhaṁ) as well as my shoulders (skandha). {Let Lord Hanuman enable me to have a strong voice to protect the interest of what is right and auspicious. Let him make my shoulders strong and powerful so that I can bear the weight of and properly carry out the many responsibilities which I have in my life.} (6)

Let Lord Hanuman, who possesses immense radiance, great dynamism and stupendous levels of energy (mahātējāḥ), and who had employed his muscular arms



and legs as powerful weapons (karau ca caraṇāyudhaḥ) (during the epic war of Lanka and elsewhere where he faced enemies who needed to be subdued and trounced), protect, safeguard and grant security to my arms and legs respectively (bhujau ---ca --- caraṇā).

Let Lord Hanuman, who had sharp nails that he used as weapons too (nakhāyudhaḥ), protect, safeguard and grant security to my nails and tips of fingers.

Let Lord Hanuman, who is the Lord of the monkey race (kapīśvaraḥ), protect, safeguard and grant security to my belly region (kuṣṣau). (7)

वक्षो मुद्रापहारी च पातु पार्श्वे भुजायुधः ।

लङ्काविभञ्जनः पातु पृष्ठदेशे निरन्तरम् ॥ ८ ॥

नाभिं च रामदूतस्तु कटिं पात्वनिलात्मजः

गुह्यं पातु महाप्राज्ञो लिङ्गं पातु शिवप्रियः ॥ ९ ॥

vakṣō mudrāpahārī ca pātu pārśvē bhujāyudhaḥ .

laṅkāvivhañjanaḥ pātu prṣṭhadēśē nīrantaram .. 8..

nābhiṁ ca rāmadūtastu kaṭiṁ pātvaniḷātmajaḥ

guhyaṁ pātu mahāprājñō liṅgaṁ pātu śivapriyaḥ .. 9..

Verse nos. 8-9: - Let Lord Hanuman, who had secretly carried Lord Ram's signet ring to Lanka and had skilfully managed to steal it past demon guards of the city to enable him to meet Sita and give that ring to her (mudrāpahārī), protect, safeguard and grant security to my chest region (vakṣō).

Let Lord Hanuman, who had employed his powerful and muscular arms as weapons (bhujāyudhaḥ), protect, safeguard and grant security to the front of my body (pārśvē).

Let Lord Hanuman, who had destroyed the city of the demons called Lanka (laṅkāvivhañjanaḥ), always protect, safeguard and grant security to the back of my body (prṣṭhadēśē nīrantaram). (8)

Let Lord Hanuman, who was a messenger of Lord Ram (rāmadūta), protect, safeguard and grant security to my navel regions (nābhiṁ).

Let Lord Hanuman, who is the son of the wind-god (pātvaniḷātmajaḥ), protect, safeguard and grant security to my waist and hip region (kaṭiṁ).

Let Lord Hanuman, who is highly self-realised, enlightened and wise (mahāprājñō), protect, safeguard and grant security to my anus (excretory) organs (guhyaṁ).

Let Lord Hanuman, who is very dear to Lord Shiva (śivapriyaḥ), protect, safeguard and grant security to my reproductive organs (liṅgaṁ). (9)

ऊरू च जानुनी पातु लङ्काप्रासादभञ्जनः ।

जङ्घे पातु कपिश्रेष्ठो गुल्फौ पातु महाबलः ।

अचलोद्धारकः पातु पादौ भास्करसन्निभः ॥ १० ॥

अङ्गान्यमितसत्त्वाद्यः पातु पादाङ्गुलीस्तथा ।

सर्वाङ्गानि महाशूरः पातु रोमाणि चात्मवित् ॥ ११ ॥

ūrū ca jānunī pātu laṅkāprāsādabhañjanah .  
jaṅghē pātu kapiśrēṣṭhō gulphau pātu mahābalaḥ .  
acalōddhāraḥ pātu pādau bhāskarasaṇṇibhaḥ .. 10..

aṅgānyamitasattvāḍhyaḥ pātu pādāṅgulīmstathā .  
sarvāṅgāni mahāśūraḥ pātu rōmāṇi cātmavit .. 11..

Verse nos. 10-11: - Let Lord Hanuman, who had demolished the majestic buildings of Lanka (laṅkāprāsādabhañjanah), protect, safeguard and grant security to my knees and hamstrings (ūrū ca jānunī).

Let Lord Hanuman, who is the best in the monkey race (kapiśrēṣṭhō), protect, safeguard and grant security to my thighs (jaṅghē).

Let Lord Hanuman, who possesses exceptional strength and power (mahābalaḥ), protect, safeguard and grant security to my shins and calves (i.e. to the lower half of my legs below the knee joints) (gulphau).

Let Lord Hanuman, who had uprooted hills and mountains during the epic War of Lanka (acalōddhāraḥ), and had flown like a huge eagle to soar high up in the sky and go very close to sun during his childhood days (bhāskarasaṇṇibhaḥ), protect, safeguard and grant security to my legs in general (pātu pādau). (10)

Let Lord Hanuman, who possesses measureless and matchless strength (amitasattvāḍhyaḥ), valour and power, protect, safeguard and grant security to the lower parts of my body, including the toes and other fingers of my legs (aṅgānya pātu pādāṅgulīmstathā).

Verily indeed, let Lord Hanuman, who has stupendous strength, valour and power, and matchless gallantry (mahāśūraḥ), protect, safeguard and grant security to all the parts of my body (sarvāṅgāni).

Let Lord Hanuman, who is self-realised and enlightened about the true nature of the Atma, which is pure consciousness and the 'truthful self' of a living being (cātmavit), protect all the hairs of my whole body (pātu rōmāṇi). (11)

{In the verses that follow herein below, the benefits of reading and chanting 'Hanuman Kavach Mantras' regularly are being enumerated.}

हनुमत्कवचं यस्तु पठेद्विद्वान् विचक्षणः ।

स एव पुरुषश्रेष्ठो भुक्तिं मुक्तिं च विन्दति ॥ १२ ॥

त्रिकालमेककालं वा पठेन्मासत्रयं नरः ।

सर्वान् रिपून् क्षणाज्जित्वा स पुमान् श्रियमाप्नुयात् ॥ १३ ॥

hanumatkavacaṃ yastu paṭhēdvidvān vicakṣaṇaḥ .  
sa ēva puruṣaśrēṣṭhō bhuktiṃ muktiṃ ca vindati .. 12..

trikālamēkakālaṃ vā paṭhēnmāsatrayaṃ naraḥ .  
sarvān ripūn kṣaṇājjitvā sa pumān śriyamāpnuyāt .. 13..

Verse nos. 12-13: - That illustrious, wise and learned person who regularly reads or chants these ‘Hanuman Kavach Mantras’ with due faith and reverence, is known as an intelligent and prudent person and deemed to be an exalted and one of the best in his community and race. Such a person not only gets acclaim and honour for his wisdom, sagacity and erudition, but he also becomes entitled or eligible to get the reward of liberation, deliverance, emancipation and salvation. (12)

A person who reads or chants these ‘Hanuman Kavach Mantras’ regularly for three continuous months, thrice daily, viz. morning, afternoon and evening, or even reads or chants it once a day for three months—such a person is able to easily overcome all his enemies and adversaries, and at the same time acquire a treasure trove (i.e. a great amount) of wealth and prosperity. (13)

मध्यरात्रौ जले स्थित्वा सप्तवारं पठेद्यदि ।  
क्षयापस्मारकुष्ठादि तापत्रयनिवारणम् ॥ १४ ॥

अश्वत्थमूलेऽर्कवारे स्थित्वा पठति यः पुमान् ।  
अचलां श्रियमाप्नोति सङ्ग्रामे विजयं तथा ॥ १५ ॥

madhyarātrau jalē sthitvā saptavāraṃ paṭhēdyadi .  
kṣayāpasmārakuṣṭhādi tāpatrayanivāraṇam .. 14..

aśvatthamūlē’rkavārē sthitvā paṭhati yaḥ pumān .  
acalāṃ śriyamāpnōti saṅgrāmē vijayaṃ tathā .. 15..

Verse nos. 14-15: - If a person stands in water in the middle of the night and reads or chants these ‘Hanuman Kavach Mantras’ seven times, then such a person is able to get rid of serious diseases such as tuberculosis, paralysis and leprosy, as well as all other kinds of torments associated with his body (such as illnesses and their associated problems), the world around him (such as his enemies, family tensions business issues and other problems associated with life in this world), and the bad effects of inimical stars and plants as well as gods who may have turned hostile towards him. (14)

A person who sits under a Fig tree on a Sunday and reads or recites these ‘Hanuman Kavach Mantras’—such a person is blessed with lasting wealth and prosperity (i.e. he never has to face poverty and material wants in his life), and at the same time he is always victorious and successful in all his endeavours. (15)

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगताम् ।

सुदार्ढ्यं वाक्स्फुरत्वं च हनुमत्स्मरणाद्भवेत् ॥ १६ ॥

मारणं वैरिणां सद्यः शरणं सर्वसम्पदाम् ।

शोकस्य हरणे दक्षं वन्दे तं रणदारुणम् ॥ १७ ॥

buddhirbalaṁ yaśō dhairyaṁ nirbhayatvamarōgatām .  
sudārḍhyaṁ vākspshuratvaṁ ca hanumatsmaraṇādbhavēt .. 16..

māraṇaṁ vairiṇāṁ sadyaḥ śaraṇaṁ sarvasampadām .  
śōkasya haraṇē dakṣaṁ vandē taṁ raṇadāruṇam .. 17..

Verse nos. 16-17: - The virtues of intelligence (buddhi), strength (balaṁ) and good fame (yaśō), resilience, fortitude and forbearance (in the face of adversities and uncertainties—“dhairyaṁ”), fearlessness, courage and bravery (nirbhayatm), freedom from diseases and a healthy body (arōgatām), steadfastness and firmness of resolve (sudārḍhyaṁ), as well as skills in speech and good oratory (vākspshuratvaṁ ca)—all these stellar qualities can be acquired by the grace and blessings of Lord Hanuman. (16)

I pay my respects and offer obeisance to Lord Hanuman (vandē taṁ), the great and gallant warrior of the battle-field (raṇadāruṇam), who is competent to destroy all opposition and inimical forces, including one’s enemies and adversaries (māraṇaṁ vairiṇāṁ), who always helps and protects those who seek refuge with him (sadyaḥ śaraṇaṁ), who is the Lord of all kinds of wealth (i.e. who can grant material wealth as well as spiritual well-being to his devotees—“sarvasampadām”), and who is skilled in eliminating all sorts of miseries, grief and sorrows of his devotees (śōkasya haraṇē dakṣaṁ). (17)

लिखित्वा पूजयेद्यस्तु सर्वत्र विजयी भवेत् ।

यः करे धारयेन्नित्यं स पुमान् श्रियमाप्नुयात् ॥ १८ ॥

स्थित्वा तु बन्धने यस्तु जपं कारयति द्विजैः ।

तत्क्षणान्मुक्तिमाप्नोति निगडात्तु तथैव च ॥ १९ ॥

likhitvā pūjayēdyastu sarvatra vijayī bhavēt .  
yaḥ karē dhārayēnnityaṁ sa pumān śriyamāpnuyāt .. 18..

sthitvā tu bandhanē yastu japaṁ kārayati dvijaiḥ .  
tatkṣaṇānmuktimāpnōti nigaḍāttu tathaiva ca .. 19..

Verse nos. 18-19: - <sup>1</sup>A person who writes down this Hanuman Kavach and then duly worships Lord Hanuman by the means of this worship instrument (likhitvā pūjayēdyastu)—such a person always attains victory and success in all his endeavours (sarvatra vijayī bhavēt).

<sup>2</sup>A person who wears a miniature version of this Kavach in the form of a charm or a Talisman around (the upper part or the biceps of) his arms (yah karē dhārayēnnityam)—such a person is granted material prosperity and wealth (sa pumān śriyamāpnuyāt). (18)

If unfortunately a person finds himself trapped in any kind of difficulty or an adverse situation (sthitvā tu bandhanē), then he would soon find deliverance from his troubles (tatkṣaṇānmuktimāpnōti) if he engages some learned person to do Japa on his behalf (yastu japam kārayati dvijaiḥ), i.e. to silently read the Mantras of this Kavach with a prayer to Lord Hanuman to grant freedom to the person from his troubles and deliver him from his problems. (19)

[Note—<sup>1</sup>It has already been pointed out at the very outset that Hanuman Kavach is a form of Tantra worship. The word ‘Tantra’ itself means an ‘instrument’, and hence it is a system employed in formal and ritualistic forms of worship of deities in Hinduism. The ‘Tantra’, also known as a ‘Yantra’ (instrument), is worshipped by making a physical diagram of it on paper, or in the form of an instrument made out of some metal, such as brass, copper, silver or gold, but never in iron.

<sup>2</sup>The same Yantra or worship instrument can be made into a miniature charm or a Talisman and worn on the upper arm by a person.]

ईश्वर उवाच -

भान्विन्दोश्चरणारविन्दयुगलं कौपीनमौञ्जीधरं  
काञ्चिश्रेणिधरं दुकूलवसनं यज्ञोपवीताजिनम् ।  
हस्ताभ्यां धृतपुस्तकं च विलसद्भारावलिं कुण्डलं  
यश्चालं विशिखं प्रसन्नवदनं श्रीवायुपुत्रं भजे ॥ २० ॥

īśvara uvāca -

bhānvindōścaraṇāravindayugalaṁ kaupīnamauñjīdharaṁ  
kāñciśrēṇidharaṁ dukūlavasaṇaṁ yajñōpavītājinam .  
hastābhyāṁ dhr̥tapustakaṁ ca vilasaddhārāvaliṁ kuṇḍalaṁ  
yaścālaṁ viśikhaṁ prasannavadanaṁ śrīvāyuputraṁ bhajē .. 20..

Verse no. 20: - Continuing his narrative regarding Hanuman Kavach, Lord Shiva said to Parvati<sup>1</sup>: ‘He (Lord Hanuman) whose two lotus-like feet are like the sun and the moon (which are the two prominent entities that illuminate the otherswise dark sky and the world below) (bhānvindōścaraṇāravindayugalaṁ), and therefore deserve respect and honour; he who wears a yellow waist-cloth and a loin-cloth around the middle part of his body (kaupīnamauñjīdharaṁ); he who wears gems that glitter like crystals in the form of a garlands, armlets, wrist-bands and anklets (kāñciśrēṇidharaṁ); he who wears magnificent two-piece garments, one on the upper part of the body and another on the lower half (dukūlavasaṇaṁ); he who sports a sacred thread and a deer-skin on his body (yajñōpavītājinam); he who holds a book (a sacred book, such as one of the scriptures or a book dedicated to Lord Ram, such as the Ramayana) in his hand (hastābhyāṁ dhr̥tapustakaṁ); he who is adorned by a shining necklace that looks magnificent on his broad chest, as well as

two large earrings that dangle from his ears and shake whenever he moves his head (ca vilasaddhārāvaliṃ kuṇḍalaṃ yaścālaṃ), and who has a very cheerful disposition, sporting contented and happy look (viśikhaṃ prasannavadanaṃ)— I adore, mediate upon and worship such a glorious Lord Hanuman, the son of the wind-god, by bowing my head reverentially before him (śrīvāyuputraṃ bhajē). (20)

[Note—<sup>1</sup>Refer to verse nos. 1-5 at the beginning.]

यो वारान्निधिमल्पपल्बलमिवोल्लङ्घ्य प्रतापान्वितो  
वैदेहीघनशोकतापहरणो वैकुण्ठभक्तप्रियः ।  
अक्षाद्यार्जितराक्षसेश्वरमहादोषहारी रणे  
सोऽयं वानरपुङ्गवोऽवतु सदा योऽस्मान्समीरात्मजः ॥ २१॥

yō vārānnidhimalpapalbalamivōllaṅghya pratāpānvitō  
vaidēhīghanaśōkatāpaharaṇō vaikunṭhabhaktapriyaḥ .  
akṣādyārjitarākṣasēśvaramahādōṣahārī raṇē  
sō'yaṃ vānarapuṅgavō'vatu sadā yō'smānsamīrātmajaḥ .. 21..

Verse no. 21: - He (Lord Hanuman) who had crossed the mighty ocean as if it was merely a small, shallow pond (yō vārānnidhimalpapalbalamivōllaṅghya); he whose glories, greatness and valour are immense and beyond description (pratāpānvitō); he who had eliminated the great torment, sorrow and grief from which Sita had been suffering (vaidēhīghanaśōkatāpaharaṇō); he who enjoys and finds immense pleasure in worshipping Lord Vishnu (in his manifested form as Lord Ram) (vaikunṭhabhaktapriyaḥ); he who had trounced the arrogance and pride of bold, powerful and fierce demons such as Akshyakumar (the son of the ten-headed Ravana, the king of the demon race) and others like him during the course of battles in the epic War of Lanka (akṣādyārjitarākṣasēśvaramahādōṣahārī raṇē); he who is the most exalted and the chief of the monkey race (sō'yaṃ vānarapuṅgavō); and who is the son of the wind-god (samīrātmajaḥ)—let such a glorious and exalted Lord Hanuman always protect me ('vatu sadā yō'smān). (21)

वज्राङ्गं पिङ्गनेत्रं कनकमयलसत्कुण्डलाक्रान्तगण्डं  
दम्भोलिस्तम्भसारं प्रहरणसुवशीभूतरक्षोऽधिनाथम् ।  
उद्यल्लाङ्गूलसप्तप्रचलचलधरं भीममूर्तिं कपीन्द्रं  
ध्यायेत्तं रामचन्द्रं भ्रमरदृढकरं सत्त्वसारं प्रसन्नम् ॥ २२॥

vajrāṅgaṃ piṅganētraṃ kanakamayalasatkuṇḍalākṛāntagaṇḍaṃ  
dambhōlistambhasāraṃ praharaṇasuvaśībhūtarakṣō'dhinātham .  
udyallāṅgūlasaptapracalacaladharaṃ bhīmamūrtiṃ kapīndraṃ  
dhyāyēttam rāmacandraṃ bhramaradr̥ḍhakaraṃ sattvasāraṃ  
prasannam .. 22..

Verse no. 22: - He whose body is extremely robust, strong, sturdy, healthy and muscular (like ‘Vajra’, the weapon of Indra, the king of gods; it is said to be made of the toughest and the strongest material in existence) (*vajrāṅgaṃ*); he whose eyes have a yellow or saffron tint (*piṅganētraṃ*); he whose cheeks and adjacent sides of the muscular neck are adorned by large golden earrings dangling on either side (*kanakamayalasatkuṇḍalākrāntagaṇḍam*); he whose body is like a robust pillar symbolising the virtues of strength, sturdiness and toughness which are also the characteristic qualities of Vajra (*dambhōlistambhasāraṃ*); he who had used mysterious, unknown weapons to quickly slay powerful, strong and fearsome enemies such as the demon king Ravana and other ferocious demons (during the epic War of Lanka) (*praharaṇasuvaśībhūtarakṣō’dhinātham*); he whose muscular tail rises in the upward direction and majestically waves from side to side (*udyallāṅgūla*); he who lifts seven huge mountains (i.e. huge boulders so large that they resemble big hills that are equivalent to mountains with which he had crushed the demon army during the epic War of Lanka) simultaneously in his hands as well as on his shoulders (*saptapracalacaladharaṃ*); he who has a form which is colossal and awe-inspiring (*bhīmamūrtiṃ*)—verily indeed, one ought to meditate upon and worship Lord Hanuman (*dhyāyēttam*) who was the leader of the monkey race (*kapīndraṃ*).

Along side worshipping and meditating on Lord Hanuman, one ought to worship and meditate upon Lord Ram (*dhyāyēttam rāmacandraṃ*)—who embodies the virtues of truth and spiritual essence (*sattvasāraṃ*), and who always remains cheerful and contented (*prasannaṃ*)—constantly, with a focused and unwavering mind much like a bee which hovers over a flower with a fixed attention that is riveted on its desire to sip the nectar contained in the flower so much so that nothing diverts the bee’s mind from its sole objective of accessing the sweet nectar present in the flower (*bhramaradr̥ḍhakaraṃ*). (22)

वज्राङ्गं पिङ्गनेत्रं कनकमयलसत्कुण्डलैः शोभनीयं

सर्वापीड्यादिनाथं करतलविधृतं पूर्णकुम्भं दृढं वा ।

भक्तानामिष्टकारं विदधति च सदा सुप्रसन्नं हरांशं

त्रैलोक्यत्रातुकामं सकलभुवि गतं रामदूतं नमामि ॥ २३ ॥

*vajrāṅgaṃ piṅganētraṃ kanakamayalasatkuṇḍalaiḥ śōbhaniyaṃ*

*sarvāpīḍyādināthaṃ karatalavidhṛtaṃ pūrṇakumbhaṃ dr̥ḍhaṃ vā .*

*bhaktānāmiṣṭakāraṃ vidadhati ca sadā suprasannaṃ harāṃśaṃ*

*trailōkyatrātukāmaṃ sakalabhuvi gataṃ rāmadūtaṃ namāmi .. 23..*

Verse no. 23: - He whose body is like ‘Vajra’, i.e. it is extremely robust, strong, sturdy, healthy and muscular (*vajrāṅgaṃ*); he whose eyes have a yellow or saffron tint (*piṅganētraṃ*); he who sports beautiful golden earrings that look magnificent upon him (*kanakamayalasatkuṇḍalaiḥ śōbhaniyaṃ*); he who is the Lord of all kinds of wealth and material well-being (i.e. Lord Hanuman possesses endless treasures which he liberally shares with his devotees) (*sarvāpīḍyādināthaṃ*); he who holds a water pot full of sacred and sanctified liquid such as holy water (*karatalavidhṛtaṃ pūrṇakumbhaṃ dr̥ḍhaṃ*); he who fulfils all the desires of his devotees and blesses them with contentment (*bhaktānāmiṣṭakāraṃ vidadhati*); he

who is always cheerful, happy and contented (*sadā suprasannaṁ harāṁśaṁ*); he who has an earnest desire to do good of and protect all the three divisions of this creation (such as the heaven, the earth and the subterranean world or the nether world—“*trailōkyatrātukāmaṁ*”); and who, being omnipresent in his divine form, is present in and has access to all the Bhuvans (divisions or segments of the world) (*sakalabhuvi gataṁ*)—I pay my obeisance with a bowed head (*namāmi*) to such a Lord Hanuman who is Lord Ram’s faithful, trusted, favoured and devoted messenger (*rāmadūtaṁ*). (23)

वामे करे वैरिभिदं वहन्तं शैलं परं शृङ्खलहारकण्ठम् ।  
दधानमाच्छाद्य सुपर्णवर्णं भजे ज्वलत्कुण्डलमाञ्जनेयम् ॥ २४ ॥

पद्मरागमणिकुण्डलत्विषा पाटलीकृतकपोलमण्डलम् ।  
दिव्यदेहकदलीवनान्तरे भावयामि पवमाननन्दनम् ॥ २५ ॥

*vāmē karē vairibhidaṁ vahantaṁ śailaṁ paraṁ śṛṅkhalahārakaṇṭham .*  
*dadhānamācchādya suparṇavarṇaṁ bhajā jvalatkuṇḍalamāñjanēyam .. 24..*

*padmarāgamaṇikuṇḍalatviṣā pāṭalīkṛtakapōlamanḍalam .*  
*divyadēhakadalīvanāntarē bhāvayāmi pavamānanandanam .. 25..*

Verse nos. 24-25: - He who holds a huge mountain in his left hand with which he crushes his enemies (*vāmē karē vairibhidaṁ vahantaṁ śailaṁ paraṁ*); he who wears a glittering golden necklace with multiple strands that adorn his neck and covers it completely (*śṛṅkhalahārakaṇṭham dadhānamācchādya*); he who has a radiant countenance and a divine halo that spreads over and covers his whole body (*dadhānamācchādya suparṇavarṇaṁ*); he who wears glittering earrings dangling from each of his two ears (*jvalatkuṇḍalam*)—I pay my obeisance and offer worship to (*bhajē*) such a Lord Hanuman who is the son of mother Anjani (*āñjanēyam*). (24)

His earrings are studded with the gem called Sapphire (*padmarāgamaṇikuṇḍalatviṣā*), and its glitter illuminates Lord Hanuman’s cheeks with a soft yellow shine (*pāṭalīkṛtakapōlamanḍalam*). He has a divine form (*divyadēha*) that looks magnificent as he stands surrounded by a grove of plantain trees (“*kadalīvanāntarē*”—which too have a soft yellow colour that goes well with the colour of his countenance, his eyes, as well as the shine on his cheek that reflects the colour of the sapphire studded in his earrings). I devotionally bow and offer my reverence to (*bhāvayāmi*) Lord Hanuman who is the son of the wind-god (*pavamānanandanam*). (25)

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।  
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् । २६ ॥

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।



वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥ २७॥

yatra yatra raghunāthakīrtanaṁ tatra tatra kṛtamastakāñjalim .  
vāṣpavāriparipūrṇalōcanaṁ mārutiṁ namata rākṣasāntakam . 26..

manōjavarṁ mārutatulyavēgaṁ jitēndriyaṁ buddhimatāṁ variṣṭham .  
vātātmajaṁ vānarayūthamukhyaṁ śrīrāmadūtaṁ śirasā namāmi .. 27..

Verse nos. 26-27: - Wherever and whenever (yatra yatra) Lord Ram's holy name is being sung or chanted, or a discourse on Lord Ram is being held (raghunāthakīrtanaṁ)—at all such places (tatra tatra) Lord Hanuman is invariably present, standing reverentially with a bowed head and the palms of his hands joined in a gesture of devotion for his beloved Lord Ram (kṛtamastakāñjalim).

During such times, Lord Hanuman becomes so sentimental and emotional that his eyes become wet with tears of devotion, affection, joy and happiness (that indicate how greatly touched and moved he is while listening to Lord Ram's holy name or discourses praising him—"vāṣpavāriparipūrṇalōcanaṁ").

I bow my head most reverentially and pay my obeisance to (namata) such a Lord Hanuman, the son of the wind-god (mārutiṁ), who had brought about an end of the evil demons (rākṣasāntakam). (26)

He whose speed and reach are similar to that of the wind as well as the mind with its thoughts and imaginations (implying that like the 'wind' and the 'mind', Lord Hanuman can reach anywhere and have access to all places in a fraction of a second, speedily and without being hindered by any kind of obstacle that might come in the way—"manōjavarṁ mārutatulyavēgaṁ"); he who has conquered his sense organs, he who practices exemplary self-restraint and self-control over his sense organs and their inherent or natural tendencies (jitēndriyaṁ); he who is the best amongst those who are intelligent, wise and prudent (buddhimatāṁ variṣṭham); he who is the son of the wind-god (vātātmajaṁ), the chief of the army of monkeys (vānarayūthamukhyaṁ) and a favourite messenger of Lord Ram (śrīrāmadūtaṁ)—verily indeed, I bow my head most reverentially before such a Lord Hanuman to pay my obeisance to him (śirasā namāmi). (27)

{In the verses that follow herein below, the benefits of reading or chanting of the Hanuman Kavach, and worshipping it reverentially and with faith, are being enumerated.}

विवादे दिव्यकाले च द्यूते राजकुले रणे ।  
दशवारं पठेद्रात्रौ मिताहारो जितेन्द्रियः ॥ २८॥

विजयं लभते लोके मानवेषु नरेषु च ।  
भूते प्रेते महादुर्गेऽरण्ये सागरसम्प्लवे । २९॥

vivādē divyakālē ca dyūtē rājakulē raṇē .  
daśavāraṁ paṭhēdrātrau mitāhārō jitēndriyaḥ .. 28..

vijayaṁ labhatē lōkē mānavēṣu narēṣu ca .  
bhūtē prētē mahādurgē'raṇyē sāgarasamplavē . 29..

Verse nos. 28-29: - During a time of special significance to a person (divyakālē), such as when one is entangled in a dispute or engaged in an oral duel or debate with someone (vivādē), or when one is engaged in playing a gamble where the outcome is uncertain (dyūtē), or when one is facing a king, someone from his court, or someone equally powerful, in a confrontation (such as a battle or duel) (rājakulē raṇē)—in all such and other situations that cause uncertainties and fear in the heart of a person and are of special importance to him (divyakālē), then if he observes strict self-discipline and austerities (jitēndriyaḥ) while avoiding indulgence in food by eating only enough to sustain himself (mitāhārō), and reverentially reads this Hanuman Kavach ten times (daśavāraṁ paṭhēdrātrau) to pray to Lord Hanuman and seek his blessings and protection — (28)

— Then the person is able to attain victory over all his opponents in the world (vijayaṁ labhatē), and easily overcome all sorts of hurdles and uncertainties created by men and situations of all denominations (lōkē mānavēṣu narēṣu).

{Other serious circumstances or situations in which a person finds himself and from which he can find deliverance by worshipping Lord Hanuman by the use of this Kavach are being enumerated now as follows—}

In addition to it (ca), all kinds of horrors or problems created by ghosts, evil spirits (bhūtē prētē), angry goddesses representing powerful but negative forces of the world (mahādurgē), fear of journey through dense forests ('raṇyē), life-threatening situation of being swept away in a sea or ocean by waves with the fear of getting drowned (sāgarasamplavē), — (29)

सिंहव्याघ्रभये चोग्रे शरशस्त्रास्त्रपातने ।  
शृङ्खलाबन्धने चैव कारागृहनिघ्नत्रणे ॥ ३०॥

कोपे स्तम्भे वह्निचक्रे क्षेत्रे घोरं सुदारुणे ।  
शोके महारणे चैव ब्रह्मग्रहनिवारणम् ॥ ३१॥

simhavyāghrabhayē cōgrē śaraśastrāstrapātanē .  
śṛṅkhalābandhanē caiva kārāgrṇhaniyantraṇē .. 30..

kōpē stambhē vahnicakrē kṣētrē ghōrē sudāruṇē .  
śōkē mahāraṇē caiva brahmagrahanivāraṇam .. 31..

Verse nos. 30-31: - If one faces danger from lions and tigers (simhavyāghrabhayē), being attacked from all sides by any kind of weapon such as arrows, swords etc. (cōgrē śaraśastrāstrapātanē), getting tied up in chains or shackles (śṛṅkhalābandhanē), and getting locked up in a prison (kārāgrṇhaniyantraṇē), — (30)

— Or having to face the wrath of someone strong and powerful (kōpē stambhē), the fearful prospect of getting engulfed in flames of a raging fire (vahnicakrē), the fear and uncertainties of passing through unknown territory or a

dense, intractable forest (kṣētrē ghōrē sudāruṇē), during grief and misfortunes (śōkē), when one finds oneself involved in a fierce battle (mahāraṇē), and when the necessity arises to neutralise the horrible effects of powerful demonic forces (brahmagrahanivāraṇam), — (31)

सर्वदा तु पठेन्नित्यं जयमाप्नोति निश्चितम् ।  
भूर्जे वा वसने रक्ते क्षौमे वा तालपत्रके ॥ ३२ ॥

त्रिगन्धिना वा मष्या वा विलिख्य धारयेन्नरः ।  
पञ्चसप्तत्रिलोहैर्वा गोपितः सर्वतः शुभम् ॥ ३३ ॥

करे कट्यां बाहुमूले कण्ठे शिरसि धारितम् ।  
सर्वान्कामानवाप्नोति सत्यं श्रीरामभाषितम् ॥ ३४ ॥

sarvadā tu paṭhēnnityaṁ jayamāpnōti niścitaṁ .  
bhūrjē vā vasanē raktē kṣaumē vā tālapatrakē .. 32..

trigandhinā vā maṣyā vā vilikhya dhārayēnnaraḥ .  
pañcasaptatriloḥairvā gōpitaḥ sarvataḥ śubham .. 33..

karē kaṭyāṁ bāhumūlē kaṇṭhē śirasi dhāritaṁ .  
sarvāṅkāmanāvāpnōti satyaṁ śrīrāmabhāṣitaṁ .. 34..

Verse nos. 32-34: - In all such unfortunate situations and adverse circumstances as narrated herein above, if a person reverentially reads and worships this Hanuman Kavach regularly with due devotion and faith, then he is always assured of victory and attainment of success in overcoming difficulties (sarvadā tu paṭhēnnityaṁ jayamāpnōti niścitaṁ).

For the purpose of wearing this consecrated Kavach in the form of a capsule called a Talisman (dhārayēnnaraḥ), one should write it down on leaves of the birch tree (bhūrjē) or the cinnamon tree (vā tālapatrakē), or a length of red cloth made of silk (vā vasanē raktē kṣaumē). (32)

For the purpose of writing, one must use common ink that is available, or a concoction made from the extract of three parts of a herb known as Ashwagandha (i.e. its roots, stem and leaves) (trigandhinā vā maṣyā vā vilikhya).

Then, this should be folded into a capsule, called a Talisman, made from an alloy of either three, or five, or seven metals (i.e. any of the precious metals that are usually used in making jewellery, such as gold, silver, copper, brass, platinum, rhodium, iridium, palladium, ruthenium etc.) (pañcasaptatriloḥairvā gōpitaḥ sarvataḥ śubham), and worn (dhāritaṁ) by the person on his arms (as finger ring, wrist-band, an armband or bracelet—“karē”), waist (as a band—“kaṭyāṁ”), shoulders (bāhumūlē), neck (as a necklace—“kaṇṭhē”), head (in a headgear “śirasi”)—then it grants all-round auspiciousness to the worshipper under all circumstances (sarvataḥ śubham), and all his wishes are fulfilled and things he covets are granted to him by the grace of Lord Hanuman (gōpitaḥ sarvāṅkāmanāvāpnōti).

Verily indeed, Lord Ram had himself pronounced the benefits of Hanuman Kavach and how to use it, and hence it cannot go in vain, because the Lord's words cannot be futile and false (satyaṁ śrīrāmabhāṣitam). (33- 34)

अपराजित नमस्तेऽस्तु नमस्ते रामपूजित ।  
प्रस्थानं च करिष्यामि सिद्धिर्भवतु मे सदा ॥ ३५ ॥

इत्युक्त्वा यो व्रजेद्ग्रामं देशं तीर्थान्तरं रणम् ।  
आगमिष्यति शीघ्रं स क्षेमरूपो गृहं पुनः ॥ ३६ ॥

aparājita namastē'stu namastē rāmapūjita .  
prasthānaṁ ca kariṣyāmi siddhirbhavatu mē sadā .. 35..

ityuktvā yō vrajēdgrāmaṁ dēśaṁ tīrthāntaraṁ raṇam .  
āgamiṣyati śīghraṁ sa kṣēmarūpō grhaṁ punaḥ .. 36..

Verse nos. 35-36: - 'I repeatedly bow my head and offer my humble respects by joining the palms of my hands in reverence (namastē'stu namastē) to Lord Hanuman who is invincible and unconquerable (aparājita), and is adored and honoured by Lord Ram himself (rāmapūjita).

Oh Lord, please bless me that the work or business for which I go out (prasthānaṁ) is always accomplished successfully (kariṣyāmi siddhirbhavatu mē sadā); please grant your blessing to me so that my endeavours, for which I am going on a journey, are always completed successfully without me having to face any obstacles.' (35)

A person who prays to Lord Hanuman as aforesaid (ityuktvā yō) before departure for another village or country for some business ("vrajēdgrāmaṁ dēśaṁ"; i.e. any place where he goes for some purpose), then he would return home soon (āgamiṣyati śīghraṁ grhaṁ punaḥ) after successfully completing his journey, fulfilling his business objectives, and accomplishing the task for which he had left home earlier (sa kṣēmarūpō).

This journey away from home may include going on a pilgrimage to a distant place (tīrthāntaraṁ), or even going to the battle-field of distant lands as a member of an army (raṇam) (36)

इति वदति विशेषाद्राघवे राक्षसेन्द्रः

प्रमुदितवरचित्तो रावणस्यानुजो हि ।

रघुवरपदपद्मं वन्दयामास भूयः

कुलसहितकृतार्थः शर्मदं मन्यमानः ॥ ३७ ॥

iti vadati viśēṣādrāghavē rākṣasēndrah  
pramuditavaracittō rāvaṇasyānujō hi .  
raghuvarapadapadmaṁ vandayāmāsa bhūyaḥ

kulasahitakṛtārthaḥ śarmadaṁ manyamānaḥ .. 37..

Verse no. 37: - In this way, when Lord Ram described the glories, importance and significance of Hanuman Kavach to Vibhishan<sup>1</sup>, the king of the demon race of Lanka (rākṣasēndraḥ) and the younger brother of Ravana (rāvaṇasyānujō), the latter felt very glad and happy.

Vibhishan offered his obeisance to the holy lotus-like feet of Lord Ram (raghuvarapadapadmaṁ vandayāmāsa) along with his family, and thanked the Lord a lot for enlightening him with this unique prayer dedicated to Lord Hanuman with which a person can worship him. Vibhishan and his family felt very contented and obliged to Lord Ram for this discourse. (37)

[Note—<sup>1</sup>Refer to verse no. 4.]

तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं

शर्मप्रदं सुरमुनीन्द्रनुतं कपीन्द्रम् ।

कृष्णत्वचं कनकपिङ्गजटाकलापं

व्यासं नमामि शिरसा तिलकं मुनीनाम् ॥ ३८ ॥

taṁ vēdaśāstrapariniṣṭitaśuddhabuddhiṁ

śarmapradam suramunīndranutam kapīndram .

kr̥ṣṇatvacam kanakapiṅgajaṭākālāpaṁ

vyāsam namāmi śirasā tilakam munīnām .. 38..

Verse no. 38: - He (i.e. Lord Hanuman) who (taṁ) is well acquainted with the scriptures, such as the Vedas and Shastras, and has refined knowledge of their contents (vēdaśāstrapariniṣṭitaśuddhabuddhiṁ), he who grants all wishes (śarmapradam), he who is worshipped by sages and holy men (suramunīndranutam), he who is the Lord of the monkey race (kapīndram), he whose skin as a dark complexion (kr̥ṣṇatvacam), he whose long hairs, that have a golden hue, are woven together to form a crown on his head (kanakapiṅgajaṭākālāpaṁ), he who is the most exalted amongst the illustrious, learned, self-realised and enlightened teachers of the scriptures and the spiritual knowledge they contain (vyāsam tilakam munīnām)—verily indeed, I bow my head and pay my respects to such a glorious Lord Hanuman (namāmi śirasā). (38)

य इदं प्रातरुत्थाय पठेत कवचं सदा ।

आयुरारोग्यसन्तानैस्तस्य स्तव्यः स्तवो भवेत् ॥ ३९ ॥

एवं गिरीन्द्रजे श्रीमद्धनुमत्कवचं शुभम् ।

त्वया पृष्ठं मया प्रीत्या विस्तराद्विनिवेदितम् ॥ ४० ॥

ya idam prātarutthāya paṭhēta kavacam sadā .

āyurārōgyasantānaistasya stavyaḥ stavō bhavēt .. 39..

ēvaṁ girīndrajē śrīmaddhanumatkavacaṁ śubham .  
tvayā prṣṭaṁ mayā prītyā vistarādvivinivēditam .. 40..

Verse nos. 39-40: - A person (i.e. a devotee or worshipper of Lord Hanuman) who reads this Hanuman Kavach daily in the morning, with due reverence and faith, is blessed with fulfilment of all his wishes, has a healthy (disease free) body, enjoys a long life, is blessed with children etc. He is also shown respect by the people who begin to hold him in esteem. (39)

{Lord Shiva said to goddess Parvati, his consort, who was listening to him with rapt attention as it was she who had asked Lord Shiva to tell her about Hanuman Kavach as mentioned in verse nos. 1-3 in the very beginning of this narrative.}

‘Oh Parvati, the daughter of the king of mountains (girīndrajē)<sup>1</sup>! I have answered your query in detail regarding Hanuman Kavach.’ (40)

[Note—<sup>1</sup>The story of why Lord Shiva’s consort, goddess Parvati, became the ‘daughter of the king of mountains’ is narrated in detail in Goswami Tulsidas’ epic story of the Ramayana that is known as ‘Ram Charit Manas’, in its Baal Kand (Canto 1), Chaupai line no. 1 that precedes Doha no. 48—to Chaupai line no. 6 that precedes Doha no. 65.]

श्रीरामदास उवाच -

एवं शिवमुखाच्छ्रुत्वा पार्वती कवचं शुभम् ।  
हनुमतः सदा भक्त्या पपाठ तन्मनाः सदा ॥ ४१॥

एवं शिष्य त्वयाऽप्यत्र यथा पृष्टं तथा मया ।  
हनुमत्कवचं चेदं तवाग्रे विनिवेदितम् ॥ ४२॥

śrīrāmadāsa uvāca -

ēvaṁ śivamukhācchrutvā pārvatī kavacaṁ śubham .  
hanūmataḥ sadā bhaktyā papāṭha tanmanāḥ sadā .. 41..

ēvaṁ śiṣya tvayā’pyatra yathā prṣṭaṁ tathā mayā .  
hanumatkavacaṁ cēdaṁ tavāgrē vinivēditam .. 42..

Verse nos. 41-42: - Sage Ramdas said to his disciple (named Vishnudas): ‘My dear disciple! When Parvati had heard the glories, importance and significance of the auspicious ‘Hanuman Kavach’ as narrated by Lord Shiva, she was mightily pleased and impressed. From that day, she began to read it and worship it regularly with full attention, devotion and reverence. (41)

Oh my disciple, I have also narrated to you the auspicious ‘Hanuman Kavach’ to answer your queries regarding it<sup>1</sup>. (42)

[Note—<sup>1</sup>The conversation between the teacher Ramdas and the disciple Vishnudas wherein the latter asks his teacher to tell him all about the auspicious Hanuman

Kavach has been narrated in Anand Ramayan, Manohar Kand, Canto 12, verse nos. 106-107.]

इदं पूर्वं पठित्वा तु रामस्य कवचं ततः ।  
पठनीयं नरैर्भक्त्या नैकमेव पठेत्कदा ॥ ४३ ॥

हनुमत्कवचं चात्र श्रीरामकवचं विना ।  
ये पठन्ति नराश्चात्र पठनं तद्वथा भवेत् ॥ ४४ ॥

तस्मात्सर्वैः पठनीयं सर्वदा कवचद्वयम् ।  
रामस्य वायुपुत्रस्य सद्भक्तैश्च विशेषतः ॥ ४५ ॥

इति श्रीशतकोटिरामचरितान्तर्गत श्रीमदानन्दरामायणे  
मनोहरकाण्डे त्रयोदशसर्गातर्गतं श्रीहनुमत्कवचं सम्पूर्णम् ॥

idaṁ pūrvam paṭhitvā tu rāmasya kavacaṁ tataḥ .  
paṭhaniyam narairbhaktyā naikamēva paṭhētkadā .. 43..

hanumatkavacaṁ cātra śrīrāmakavacaṁ vinā .  
yē paṭhanti narāścātra paṭhanam tadvṛthā bhavēt .. 44..

tasmātsarvaiḥ paṭhaniyam sarvadā kavacadvayam .  
rāmasya vāyuputrasya sadbhaktaisca viśēṣataḥ .. 45..

iti śrīsatakōṭirāmacaritāntargata śrīmadānandarāmāyaṇē  
manōharakāṇḍē trayōdaśasargātargataṁ śrīhanumatkavacaṁ  
sampūrṇam ..

Verse nos. 43-45: - {The teacher continued—} ‘It is important to note here that one ought to first read ‘Hanuman Kavach’, and then follow it by reading ‘Lord Ram’s Kavach’ with full devotion, faith and reverence. One must take precaution not to read only one of them to the exclusion of the other, as then the positive effects of reading ‘Hanuman Kavach’ would be nullified (because Lord Hanuman himself worships Lord Ram and is devoted to him, and by neglecting to read Lord Ram’s Kavach along with Hanuman Kavach it would be tantamount to undermining the authority and divinity of Lord Ram and insulting the Lord whom Hanuman himself worships, which obviously won’t be liked by the latter). (43)

Similarly, if one reads ‘Lord Ram’s Kavach’ alone, without following it by reading ‘Hanuman Kavach’, then the positive effects of the former would be lost and nullified (because these two Kavachs compliment each other, and since Hanuman is a flag-bearer of Lord Ram’s glory and grace, and is the Lord’s favourite messenger, it is he, Lord Hanuman, who carries out Lord Ram’s orders to fulfil the desire of the devotee; it is Hanuman who acts on behalf of Lord Ram to extend all round protection and help to the devotee). (44)

Therefore, everyone ought to remember to read or chant both Hanuman Kavach and Lord Ram's Kavach one after another, and ensure not to read only one of them to the exclusion of the other. A devotee of Lord Ram should be specially very careful in following this rule. (45)

Thus ends 'Hanuman Kavach' as narrated in Anand Ramayan, Manohar Kand, Canto 13, which is one amongst the thousands of variations of the divine story of Lord Ram that are universally known as the 'Ramayan'.

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### The Pancha-Mukhi Hanuman Stotra

(As narrated in Sri Sudarshan Sanhita)

As has been said in the introductory part of this chapter, the 'Panchamukha Hanuman Kavach' is a powerful hymn that is addressed to Lord Hanuman in his five-faced form {Panch = five; Mukhi= faced}. The Pancha-mukha Hanuman, also known as the Panchamukha Anjaneya, consists of five majestic faces of Lord Hanuman, each belonging to different gods, and each facing a different direction as follows:— 1) Lord Hanuman – facing East; 2) Lord Narasingh – facing South; 3) Lord Garuda – facing West; 4) Lord Adivaraha – facing North; and 5) Lord Hayagriva – facing upwards (skywards).

The 'Pachamukha Hanuman Kavach' or the 'Panchamukha Anjaneya Kavach' acts like an armour or a shield that grants divine protection to a devotee from all kinds of fears, negative influences, evil forces, black magic, difficulties of life and etc., gives him courage to face adversities, assures him of Lord Hanuman's constant blessings during testing times, gives a devotee positive energy, and brings peace to his mind.

Every Face of Lord Panchamukhi Hanuman has significance as outlined herein below:-

Lord Hanuman faces East— He grants purity of mind and success.

Lord Narasimha faces South— He grants victory and fearlessness.

Lord Garuda facing West— He removes effects of evil forces, black magic and poisons.

Lord Varaha faces North— He brings prosperity, wealth and well-being.

Lord Hayagriva faces Upwards, i.e. skywards— He gives knowledge, self-enlightenment and realisation.

As already stated, this Panchamukhi Hanuman Kavach is used in Tantric forms of worship. The Tantric forms of worship are quite different from regular forms of worship as they are a formal system of worship that require a complex set of elaborate rituals, postures and chanting of Mantras as opposed to informal ways of worshipping



the same deity by employing prayers that are more personal in nature, and can be done sans formalities.

This Panchamukhi Hanuman Kavach was initially enunciated by Lord Shiva for the benefit of goddess Parvati, his divine consort, and then retold by Garud, the heavenly Eagle who is also a mount of Lord Vishnu, and later on it was revealed for the benefit of the world by Lord Ram to his consort Sita when she wanted to learn about it, as clearly stated at the end of the verses.

The origin of this Kavach is described in the beginning of this section where we have already read about it in the form of the ‘Story of Ahiravana’.

With this brief introduction, let us now read this divine Stotra dedicated to Lord Hanuman as follows herein below:-

श्रीगणेशाय नमः । ॐ श्री पञ्चवदनायाञ्जनेयाय नमः । ॐ अस्य श्री  
पञ्चमुखहनुमन्मन्त्रस्य ब्रह्मा ऋषिः । गायत्रीछन्दः । पञ्चमुखविराट् हनुमान्देवता । ह्रीं  
बीजं । श्रीं शक्तिः । क्रौं कीलकं । क्लूं कवचं । क्रैं अस्त्राय फट् । इति दिग्बन्धः । ।

pañcamukhī hanumāna kavaca |

śrīgaṇeśāya namaḥ । om śrī pañcavadanāyāñjaneyāya namaḥ । om asya śrī  
pañcamukhahanumanmantrasya brahmā ṛṣiḥ । gāyatrīchandaḥ ।  
pañcamukhavirāṭ hanumāndevatā । hrīm bījaṁ । śrīm śaktiḥ । krauṁ kīlakaṁ  
। krūṁ kavacaṁ । kraiṁ astrāya phaṭ । iti digbandhaḥ । ।

The Panchamukhi Hanuman Kavach:

I reverentially bow before Lord Ganesh to offer my respects to him (śrīgaṇeśāya namaḥ).

OM Salutations! I reverentially bow before Lord Hanuman, also known as ‘Anjaneya’, in his divine form with five faces (om śrī pañcavadanāyāñjaneyāya namaḥ).

OM Salutations! This holy and powerful Mantra dedicated to the five-faced Lord Hanuman has Brahma as its Rishi (om asya śrī pañcamukhahanumanmantrasya brahmā ṛṣiḥ).

{The ‘Rishi’ of a Mantra is the great sage who had first conceived it, and in this case this Rishi is Lord Brahma, the Creator.}

It is composed using a poetic system called ‘Gayatri Chanda’ (gāyatrīchandaḥ).

{The Gayatri Chanda is employed to compose ancient hymns as it is supposed to harness cosmic energy and encrypt it in a subtle manner in the words of the Mantra, thereby making them powerful and effective. There are many types of Chandas, each

employing a specific pattern and number of letters, words or syllables for its composition, called a ‘meter of the Chanda’ as it measures the length, number of lines and number of letters etc. to determine what kind of Chanda it is.}

The cosmic form (virāt) of Lord Hanuman as depicted in a symbolic manner by his having ‘five faces’ (pañcamukha) is the Deity or the God (hanumāndevatā) to whom this Panchamukhi Kavach is dedicated.

The ‘Beej’ (bījaṁ) or the seed of this esoteric form of Mantra is ‘hrīm’ (hrīm bījaṁ).

{The word ‘Beej’ means a ‘seed’ in ordinary language. It refers to a syllable or letter that represents in a symbolic manner the specific qualities and characteristics of the cosmic energy which is revealed in the form of a particular deity or god to whom the specific Mantra is dedicated. It therefore acts like the basic gene of the Mantra that would define a particular set of virtues, characteristics, powers and qualities of the deity or the god to whom the Mantra is dedicated, and would distinguish this deity or god from all others. It is just like the case of a huge tree that has its origin in a small ‘seed’, but this seed determines the characters and qualities of that tree, and sets it apart from the rest of the members of the botanical kingdom.}

The ‘Shakti’ or the dynamic power and energy that are incorporated in this Mantra is represented by the syllable ‘śrīm’ (śrīm śaktiḥ).

{Shakti in simple terms means power, energy and dynamism. In this Kavach it is represented by the syllable Srim (śrīm). Just like a seed of a tree that seems inert and lifeless outwardly, but has immense life-creating and sustaining energy in it in an invisible and subtle form, the Kavach too seems merely a complex set of letters, words and phrases with no actual purpose or worthwhile meaning, but it has secret energy and dynamism that quietly makes it an extremely powerful and effective instrument in the hands of a devotee of Lord Hanuman who can use it as a means of protection and support against all odds in life.}

The ‘Kilak’ of this Mantra is ‘krauṁ’ (krauṁ kīlakam).

{In simple language, the word ‘Kilak’ means a ‘nail’ or a ‘fastener’ that is used to tie all the individual parts of a given thing together. In the case of a Mantra, the Kilak represents the energy and powers that binds all the individual components of a Mantra to give the latter a coherent or cogent structure, so as to make it powerful and effective. Otherwise, all its parts would fall apart and become useless.}

This particular Panchamukhi Hanuman Kavach has its significance and importance as it acts like a shield or armour for the devotee, and this characteristic power or virtue of this Mantra is represented by the syllable or letter ‘krūṁ’ (krūṁ kavacam).

This Kavach acts as a powerful weapon (astrāya) that protects the devotee from all kinds of dangerous elements that might attack him. This ability of the Mantra is represented by the syllable or letter ‘kraim’. The attacking weapon (representing the evil forces meant to harm the devotee) breaks up and literally explodes with a bang (phaṭ) as soon as it comes near the devotee and touches this protective shield, known as the ‘Panchamukhi Hanuman Kavach’ that creates a powerful covering ring of divine energy around the devotee to protect him from all the sides (kraim astrāya phaṭ).

{The Hanuman Kavach creates an invisible protective shield around the devotee, and as soon as some dangerous element comes to harm him and touches this shield, it is rendered ineffective. In modern world we can visualize this shield as a strong electromagnetic field in the form of a ring around the entity that needs protection; no sooner a projectile meant to harm that entity touches this protective but invisible ring, it would explode.}

In the aforesaid way, the individual elements of this divine Hanuman Kavach act in sync with each other and afford an all-round protection to the devotee, repelling all evil forces and keeping the devotee well guarded from all sides like the walls of an impregnable fort (iti digbandhaḥ).

श्री गरुड उवाच ।

अथ ध्यानं प्रवक्ष्यामि शृणुसर्वाङ्गसुन्दरि । यत्कृतं देवदेवेन ध्यानं हनुमतः प्रियम् ॥१॥

śrī garuḍa uvāca ।

atha dhyānaṁ pravakṣyāmi śrṅṅusarvāṅgasundari । yatkṛtaṁ devadevena  
dhyānaṁ hanumataḥ priyam ॥ 1॥

Verse no. 1: Lord Garud spoke as follows: “Lord Shiva once told his divine consort Parvati— ‘Oh pretty lady (śrṅṅusarvāṅgasundari), please listen carefully to me. Now I shall narrate to you the holy Mantras dedicated to the divine form of Lord Hanuman (atha dhyānaṁ pravakṣyāmi) that is worshipped by all the great gods as they meditate on this form to offer their obeisance to him. This meditation and worship makes all the gods very dear to Lord Hanuman (dhyānaṁ hanumataḥ priyam).

It was conceived or created by the Lord of all Gods, i.e. by Brahma, the Creator (yatkṛtaṁ devadevena). (1)

पञ्चवक्त्रं महाभीमं त्रिपञ्चनयनैर्युतम् । बाहुभिर्दशभिर्युक्तं सर्वकामार्थसिद्धिदम् ॥ २॥

pañcavaktraṁ mahābhīmaṁ tripañcanayanairiyutam ।

bāhubhirdaśabhiriyuktaṁ sarvakāmārthasiddhidam ॥ 2॥

Verse no. 2: The form of Lord Hanuman on which the gods meditate is known as ‘Panchamukhi’ or ‘five-faced’. This form has five faces (pañcavaktraṁ), and is fierce looking and colossal (mahābhīmaṁ).

Each of his five faces have three eyes (tripañcanayanairiyutam) {this is because Lord Hanuman is a manifestation of Lord Rudra, another name of Lord Shiva who is famous as the Lord with three eyes—two conventional eyes, and one eye of wisdom located in the middle of his forehead, above the bridge of the nose}.

In this form, Lord Hanuman has ten arms (bāhubhirdaśabhiryuktaṃ) {corresponding to his five faces}.

He fulfils all the wishes of his devotees (sarvakāmārthasiddhidam). (2)

पूर्व तु वानरं वक्त्रं कोटिसूर्यसमप्रभम् । दन्ष्ट्राकरालवदनं भृकुटीकुटिलेक्षणम् ॥ ३ ॥

pūrvam tu vānaram vaktram koṭisūryasamaprabham । danṣṭrākarālavadanam  
bhr̥kuṭīkuṭilekṣaṇam ॥ 3 ॥

Verse no. 3: Lord Hanuman's face in the east side is like that of a monkey (pūrvam tu vānaram). This face is radiant and brilliant like the splendour of countless suns (vaktram koṭisūryasamaprabham).

(Resembling the face of a brave monkey—) The jaws and the teeth of this face are well-built and muscular, protruding in the front (danṣṭrākarālavadanam), while his eyebrows are arched (curved) and fierce-looking (as if he is angry at those who plan to harm his devotees) (bhr̥kuṭīkuṭilekṣaṇam). (3)

अस्यैव दक्षिणं वक्त्रं नारसिंहं महाद्भुतम् । अत्युग्रतेजोवपुषं भीषणं भयनाशनम् ॥ ४ ॥

asyaiva dakṣiṇam vaktram nārasimham mahādbhutam । atyugratejovapuṣam  
bhīṣaṇam bhayanāśanam ॥ 4 ॥

Verse no. 4: The face of Lord Hanuman in the south direction is that of Lord Narsingh (a half-man and half-lion manifestation of Lord Vishnu) (asyaiva dakṣiṇam vaktram nārasimham).

This strange form is extremely wonderful and awe-inspiring (mahādbhutam). {This is because on the one hand it is very fearsome, and on the other hand it reminds the devotee that just like Lord Narsingh had protected his devotee Prahalad from being attacked and killed by his own father, the demon Hiranyakashipu, Lord Hanuman will protect him against the greatest of threats. Though the ferocious form of Narsingh terrified the demon, Prahalad felt no fear. In fact, after tearing apart the demon's abdomen to slay him, Lord Narsingh had lifted his child devotee Prahalad with his blood-soaked hands and lovingly made him sit on his lap, as the Lord licked and kissed him affectionately.}

On the one hand, this form of Lord Hanuman is very ferocious and fearsome (atyugratejovapuṣam bhīṣaṇam) {as it instils terror in the heart of the beholder, here referring to all those who plan evil against the Lord's devotee}, and on the other hand it grants fearlessness and reassurance to his devotees (bhayanāśanam) {because they never fear their beloved and revered Lord Hanuman, and they know that this fearful form is meant to deter the enemy and prevent him from harming the devotee, which is a very comforting feeling}. (4)

पश्चिमं गारुडं वक्त्रं वक्रतुण्डं महाबलम् ॥ सर्वनागप्रशमनं विषभूतादिकृन्तनम् ॥ ५ ॥

paścimaṁ gāruḍaṁ vaktraṁ vakratuṇḍaṁ mahābalaṁ ॥

sarvanāgapraśamaṁ viṣabhūtādikṛtanam ॥ 5॥

Verse no. 5: The face of Lord Hanuman in the west direction is that of Lord Garud (paścimaṁ gāruḍaṁ vaktraṁ) who is very strong and powerful (mahābalaṁ), and has a curved beak (vakratuṇḍaṁ).

{Garud is the heavenly Eagle who is the mount of Lord Vishnu; he is known to devour serpents and neutralise their poisons.}

Lord Garud is reputed for his ability to destroy all kinds of poisonous snakes, and neutralise their poisons (sarvanāgapraśamaṁ).

Therefore, in this form Lord Hanuman eliminates fear of all kinds that act like poison that is invisible but terrify the devotee nevertheless, such as fear from invisible ghosts, evil forces and sundry other negativities of the world (viṣabhūtādikṛtanam). (5)

उत्तरं सौकरं वक्त्रं कृष्णं दीप्तं नभोपमम् । पातालसिंहवेतालज्वररोगादिकृन्तनम् ॥ ६॥

uttaraṁ saukaraṁ vaktraṁ kṛṣṇaṁ dīptaṁ nabhopamam ।

pātālasimhabetāljvararogādikṛtanam ॥ 6॥

Verse no. 6: Lord Hanuman's face in the northern direction is that of the legendary Boar (which is one of the many manifestations of Lord Vishnu) (uttaraṁ saukaraṁ vaktraṁ).

This face has a shine to it (dīptaṁ), though it has a complexion that has a dark hue, almost similar to the colour of the sky just before nightfall (kṛṣṇaṁ nabhopamam).

In this form, Lord Hanuman overcomes fear from the underworld or the netherworld (pātāla), fear from terrifying terrestrial creatures such as lions, ghosts etc. (simhabetāla), and bodily torments such as those created by fevers and all other kinds of sicknesses (jvararogādikṛtanam). (6)

ऊर्ध्वं हयाननं घोरं दानवान्तकरं परम् । येन वक्त्रेण विप्रेन्द्र तारकाख्यं महासुरम् ॥७॥

ūrdhvaṁ hayānanaṁ ghoraṁ dānavāntakaraṁ param । yena vaktreṇa

viprendra tārakākhyam mahāsuraṁ ॥ 7॥

Verse no. 7: The fifth face of Lord Hanuman faces up, directly towards the sky (ūrdhvaṁ), and it is fearsome like that of a horse known as Hayagriva (hayānanaṁ ghoraṁ), which is one of the many manifestations of the Supreme Being (param).

In this form, Lord Hanuman destroyed the greatest of demons and devils (dānavāntakaraṁ param).

On the request of Brahmins, it was in this form (yena vaktreṇa viprendra) that Lord Hanuman had slayed the great demon named Trakasur (tārakākhyam mahāsuram). (7)

जघान शरणं तत्स्यात्सर्वशत्रुहरं परम् । ध्यात्वा पञ्चमुखं रुद्रं हनुमन्तं दयानिधिम्  
॥८॥  
jaghāna śaraṇam tatsyātsarvaśatruharam param | dhyātvā pañcamukham  
rudram hanumantam dayānidhim || 8||

Verse no. 8: By meditating upon Lord Hanuman in his manifestation with five faces (dhyātvā pañcamukham hanumantam) that gives the impression that he is fierce and angry (rudram), but in fact he is actually a treasury of mercy and compassion (dayānidhim)<sup>1</sup>, and surrendering oneself before him as soon as one wakes up in the morning (jaghāna śaraṇam), a person is able to overcome all the greatest of enemies and attain peace of mind (tatsyātsarvaśatruharam param). (8)

[Note—<sup>1</sup>As we have already read in the previous verses, all the five faces of Lord Hanuman are unconventional and give the impression of fear. But this image is meant to scare away the enemies and tormentors of the Lord's devotee, for he actually is very merciful and compassionate, and has a soft heart for his devotees. His fierce form is not meant to scare away his devotees, so they must never fear him; it is only meant to deter the devotee's enemies and tormentors from creating mischief or nuisance of any kind.]

खड्गं त्रिशूलं खट्वाङ्गं पाशमङ्कुशपर्वतम् । मुष्टिं कौमोदकीं वृक्षं धारयन्तं कमण्डलुम्  
॥ ९॥  
भिन्दिपालं ज्ञानमुद्रां दशभिर्मुनिपुङ्गवम् । एतान्यायुधजालानि धारयन्तं भजाम्यहम् ॥  
१०॥  
khaḍgam trisūlam khaṭvāṅgam pāśamaṅkuśaparvatam | muṣṭim kaumodakīm  
vrkṣam dhārayantam kamaṇḍalum || 9||

bhindipālam jñānamudrām daśabhirmunipuṅgavam | etānyāyudhajālāni  
dhārayantam bhajāmyaham || 10||

Verse nos. 9-10: Lord Hanuman in his five-faced manifestation holds the following weapons in his hands (etānyāyudhajālāni dhārayantam): a sword, a trident, a sickle, a snare, a goad, a huge boulder that resembles a hill, a huge tree, and a hermit's water-pot. He also holds two rounded balls of sweet in his two fists (muṣṭim kaumodakīm).

Oh great sage (munipuṅgavam)! Besides the above, he also holds his trademark weapon, a mace.

He sits in the tenth meditative posture called ‘Gyan Mudra’ (jñānamudrāṁ daśabhir). {This sitting posture is regarded as the best and the highest-ranking meditative posture that is attained by a self-realised and enlightened person of an exalted stature. In this posture, the right hand’s palms are open and face towards the devotee, assuring the latter of blessing and protection, while the left arm rests comfortably on the lap.}

Verily indeed, I worship this form of Lord Hanuman and offer my obeisance to him (bhajāmyaham). (9-10)

प्रेतासनोपविष्टं तं सर्वाभरणभूषितम् । दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ॥ ११॥

pretāsanopaviṣṭaṁ taṁ sarvābharaṇabhūṣitaṁ । divyamālyāambaradharaṁ  
divyagandhānulepanam ॥ 11॥

Verse no. 11: He (i.e. Lord Hanuman—“taṁ”) has a face that is not only awe-inspiring but is also so unconventional and terrifying to behold that for the uninitiated person he is akin to a ghost as he resembles the latter (pretāsanopaviṣṭaṁ) {as his sight would send a chill down the spine of the beholder}.

But this is a misleading impression, because Lord Hanuman is adorned with all sorts of beautiful ornaments, giving him a very attractive and pleasant appearance (sarvābharaṇabhūṣitaṁ) {that not only dispels fear but renders his otherwise scary appearance into a very charming and attractive form that is appealing for the devotee}.

Not only this, he wears a magnificent garland and clothes (divyamālyāambaradharaṁ), and is also anointed by perfumed ointments (divyagandhānulepanam) {that makes his form all the more pleasant and auspicious, and the environment around him very divine and holy}. (11)

सर्वाश्चर्यमयं देवं हनुमद्विश्वतोमुखम् । पञ्चास्यमच्युतमनेकविचित्रवर्णवक्त्रं शशाङ्कशिखरं  
कपिराजवर्धनम् । पीताम्बरादिमुकुटैरुपशोभिताङ्गं पिङ्गाक्षमाद्यमनिशं मनसा स्मरामि

॥१२॥

sarvāścaryamayam devaṁ hanumadvīśvatomukham ।  
pañcāsyamacyutamane kavicitravarna vaktraṁ śaśāṅkaśikharaṁ  
kapirājavaryama । pītāmbarādimukūṭairūpaśobhitāṅgaṁ  
piṅgākṣamādyamaniśaṁ manasā smarāmi ॥ 12॥

Verse no. 12: The Lord (devaṁ) is endowed with glories of all kinds, as he possesses all the elements of divinity and holiness (sarvāścaryamayam) {which makes him most auspicious and revered}.

Lord Hanuman's unique form is such that he faces in all the directions simultaneously (*hanumadvīśvatomukham*) {as is clearly mentioned in verse nos. 3-7, meaning that he can keep a watch in all the directions at the same time, and grant protection to his devotees wherever they are}.

Lord Hanuman's strange form (*vicitravarṇavaktraṁ*) with five faces is, however, very auspicious and holy (*pañcāsyamacyutamaneḥ*).

He also holds a divine conch in his hands which gives him an exalted stature and reverential (*śaśāṅkaśikharam*) {because the conch is usually associated with Lord Vishnu who also holds a conch, and Vishnu is regarded as a personified form of the Supreme Being}.

Lord Hanuman is the lord of the monkey race and the most honourable in it (*kapirājavyāyama*).

Adding to his aura of divinity and holiness is the fact that (like Lord Vishnu) he wears a 'Pitambar' (which is a yellow silk body-wrapping garment typically associated with Lord Vishnu) as well as a magnificent crown on each of his five faces, as well as other assorted paraphernalia that adorns his body (*pītāmbarādīmukutai*), thereby making his appearance (*rūpa*) very charming (*śobhitāṅgam*).

I always remember and meditate in my mind (*manasā smarāmi*) on Lord Hanuman who has eyes with a yellowish hue that is slightly tinged with a pink colour (*piṅgākṣamādyamaniśam*). (12)

मर्कटेशं महोत्साहं सर्वशत्रुहरं परम् । शत्रु संहर मां रक्ष श्रीमन्नापदमुद्धर ॥ १३ ॥

markaṭeśaṁ mahotsāhaṁ sarvaśatruharaṁ param | śatru saṁhara mām  
rakṣa śrīmannāpadamuddhara || 13||

Verse no. 13: He (Lord Hanuman) is the supreme lord of the monkeys (*markaṭeśaṁ param*). He has great glories and dynamism (*mahotsāhaṁ*), and is the best or supreme eliminator of all kinds of enemies (*sarvaśatruharaṁ param*).

Oh honourable and exalted Lord (*śrīman*)! I bow before your holy feet (*nāpadam*) with a prayer to please be kind to protect me (*mām rakṣa*), and grant me deliverance (*uddhara*) from my enemies by eliminating them (*śatru saṁhara*). (13)

ॐ हरिमर्कट मर्कट मन्त्रमिदं परिलिख्यति लिख्यति वामतले । यदि नश्यति नश्यति शत्रुकुलं यदि मुञ्चति मुञ्चति वामलता ॥ १४ ॥

oṁ harimarkaṭa markaṭa mantramidaṁ parilikhyati likhyati vāmatale | yadi  
naśyati naśyati śatrukulaṁ yadi muñcati muñcati vāmalatā || 14||

Verse no. 14: OM Salutations to Hanuman, the Lord of the Monkeys (*oṁ harimarkaṭa markaṭa*).

If a worshipper duly worships Lord Hanuman, consecrates his holy Mantra by following the detailed process narrated herein below (in the next verse), writes it



down, and then wraps it up to use it as a Talisman which he wears as an armlet or wristband around his left arm (*parilikhyati likhyati vāmatale*), then he is assured that all his enemies would be destroyed, uprooted or eliminated (*naśyati naśyati śatrukulaṁ*).

Even if there are unfortunate effects caused by a chain of some kinds of adverse circumstances, then they too would be neutralised and he would be granted pardon (*yadi muñcati muñcati vāmalatā*).

This assurance is repeated once again to ensure that the worshipper has no doubt in it (“*naśyati naśyati; muñcati muñcati*”). (14)

{The Mantra referred to in the above verse no. 14, and the elaborate ritualistic process to consecrate it, is now being narrated herein below as follows—}

The Mantra and its consecration process: “ॐ हरिमर्कटाय स्वाहा । ॐ नमो भगवते पञ्चवदनाय पूर्वकपिमुखाय सकलशत्रुसंहारकाय स्वाहा । ॐ नमो भगवते पञ्चवदनाय दक्षिणमुखाय करालवदनाय नरसिंहाय सकलभूतप्रमथनाय स्वाहा । ॐ नमो भगवते पञ्चवदनाय पश्चिममुखाय गरुडाननाय सकलविषहराय स्वाहा । ॐ नमो भगवते पञ्चवदनायोत्तरमुखायादिवराहाय सकलसम्पत्कराय स्वाहा । ॐ नमो भगवते पञ्चवदनायोर्ध्वमुखाय हयग्रीवाय सकलजनवशङ्कराय स्वाहा । (i)

om harimarkaṭāya svāhā । om namo bhagavate pañcavadanāya  
pūrvakapimukhāya sakalaśatrusaṁhārakāya svāhā । om namo bhagavate  
pañcavadanāya dakṣiṇamukhāya karālavadanāya narasiṁhāya  
sakalabhūtapramathanāya svāhā । om namo bhagavate pañcavadanāya  
pāścimamukhāya garuḍānanāya sakalaviṣaharāya svāhā । om namo  
bhagavate pañcavadanāyottaramukhāyādivarāhāya sakalasampatkarāya  
svāhā । om namo bhagavate pañcavadanāyordhvamukhāya hayagrīvāya  
sakalajanavaśaṅkarāya svāhā । (i)

Verse no. 15: {To begin the consecration process, a sacred fire is lit, and the worshipper pronounces the above Mantras, which is the primary Mantra, one by one, and at the end of each Mantra he offers obeisance to Lord Hanuman by offering clarified butter to the sacred fire while uttering the word “Swaha” as follows:-}

(i) “‘OM Salutations to the Lord Hanuman, the Lord of the Monkeys. I offer my obeisance to you.’

After pronouncing this first Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the eastern direction is that of a monkey. He is the destroyer of all my enemies.’

After pronouncing this second Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the south direction is that of Narsingh (half man and half lion, one of the many manifestations of Lord Vishnu). This ferocious and fearsome form of Lord Hanuman crushes and vanquishes all kinds of ghosts, phantoms and evil spirits.’

After pronouncing this third Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the western direction is that of Garud (the heavenly eagle and a mount of Lord Vishnu). In this form, Lord Hanuman neutralises the effects of all kinds of poisons that may harm me.’

After pronouncing this fourth Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the northern direction is that of Adi-Varaha (the Boar, one of the many manifestations of Lord Vishnu). In this form, Lord Hanuman grants all kinds of welfare and well-being to his devotees.’

After pronouncing this fifth Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the northern direction is that of Adi-Varaha (the Boar, one of the many manifestations of Lord Vishnu). In this form, Lord Hanuman grants all kinds of welfare and well-being to his devotees.’

After pronouncing this fifth Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.

‘OM Salutations! I bow before Lord Hanuman with five faces, of which the face in the upward direction (i.e. skyward) is that of Hayagriva (the Horse, another manifestation of Lord Vishnu). In this form, Lord Hanuman grants the worshipper the ability to exercise control over everyone.’

After pronouncing this sixth Mantra, the worshipper says ‘Swaha’ and offers clarified butter to the sacred fire.” (i)

विनियोगः

ॐ अस्य श्री पञ्चमुखहनुमन्मन्त्रस्य श्रीरामचन्द्र ऋषिः । अनुष्टुप्छन्दः ।

पञ्चमुखवीरहनुमान् देवता । हनुमानिति बीजम् । वायुपुत्र इति शक्तिः । अञ्जनीसुत इति कीलकम् । श्रीरामदूतहनुमत्प्रसादसिद्ध्यर्थं जपे विनियोगः । इति ऋष्यादिकं विन्यसेत् । (ii)

viniyogah

om asya śrī pañcamukhahanumanmantrasya śrīrāmacandra ṛṣiḥ ।  
 anuṣṭupchandaḥ । pañcamukhavīrahanumān devatā । hanumāniti bījam ।  
 vāyuputra iti śaktiḥ । añjanīsuta iti kīlakam ।  
 śrīrāmadūtahanumatprasādasiddhyarthe jape viniyogaḥ । iti ṛṣyādikarṇ  
 vinyaset । (ii)

(ii) Viniyoga<sup>1</sup>: ‘OM Salutations! This is the holy Stotra (meaning a divine Mantra; a hymn or prayer invoking the grace of the worshipped deity and seeking the latter’s blessings) called a ‘Kavach’ (literally meaning a shield or a body protecting armour) that is dedicated to Lord Hanuman with five faces. {To wit, it is a divine Mantra or a hymn or a prayer to invoke the grace of Lord Hanuman to seek his blessings and requesting him to protect the worshipper like a shield or a body-covering armour protects a person from any kind of harm from any external element such as his enemy, adverse circumstances, evil spirits, devils, effects of black magic and malignant stars and planets.}

The ‘Rishi’ of this Panch Mukhi Hanuman Kavach is Lord Ram (śrīrāmacandra ṛṣiḥ). {The Rishi of a Mantra is a holy, pious, enlightened and self-realised sage or seer representing the divine Soul who acts as a guardian saint to preside over and ensure the effectiveness of a particular Stotra; it is the Rishi who had first envisioned and understood the importance and significance of a particular Mantra. In this case, this Rishi is Lord Ram. Put simply it means that the Lord himself ensures the effectiveness of this Kavach, and he takes a special interest in it because this Stotra pertains to the glory of Lord Hanuman who is a favourite devotee and servant of Lord Ram, and whose services have been praised by the Lord on different occasions. So therefore, Lord Ram ensures that this Stotra does not go in vain.}

This Stotra has been composed in a poetic system called a ‘Anushtup Chanda’ (anuṣṭupchandaḥ). {The ‘Chanda’ is a style of composition of any Sanskrit hymn. It has many variations. Basically, it is a ‘meter’, or a sort of a measurement, that is used to classify a particular composition based on the number of syllables, letters, words, phrases and lines in a verse.}

The Deity or God (called the devata) who is worshipped using this Kavach Stotra is ‘the brave and valiant Lord Hanuman with five faces’ to whom it is dedicated. (pañcamukhavīrahanumān devatā).

The ‘Beej’ of this Mantra is Lord Hanuman himself (hanumāniti bījam). {The word ‘Beej’ means a seed. Just like the case of a seed from which a giant tree grows and derives its characteristic features and identity, as well as from which the root sprouts that not only acts to firmly hold the tree but also provide it with its nourishment and energy, and the fruits symbolising the benefits that the world gets from the tree, the ‘Beej’ of a Mantra defines the source from which the Mantra derives its energy, dynamism, power and identity, as well as the divinity that guarantees its effectiveness and rewards. The Divinity represented by a particular Deity who is named in the Beej of a Mantra lends authenticity, holiness, a divine aura, as well as dynamism, energy and powers inherent to that Deity, to the Mantra. Since the ‘Beej’ of this Kavach Stotra is Lord Hanuman himself, it follows that all the powers, energy and dynamism incorporated in it, as well as its effectiveness are guaranteed by Lord Hanuman.}

The Lord who grants this Stotra with its ‘Shakti’, or its characteristic energy, dynamism, powers and strength to protect the worshipper is Lord Hanuman, the ‘son of the Wind-God’ (vāyuputra iti śaktiḥ). {The wind is a very powerful element in the world. Its strength and powers are evident when it can topple and uproot great trees and ships, and raise the level of waves in an ocean to terrifying heights. It is the force of the wind that carries the cloud across the firmament; it is the wind in the form of ‘breath’ that keeps all living beings alive; it is the wind in its other form known as ‘air’ that keeps the fire alight, which in turn keeps the earth warm and habitable. It is the wind that creates tornados, storms, hurricanes, cyclones etc. Hence, here it implies that Lord Hanuman imparts stupendous powers and gives enough strength to this Stotra to make it effective in repelling all kinds of dangers that may harm the devotee.}

The ‘Kilak’ of this Kavach is Lord Hanuman who is the ‘son of mother Anjani’ (añjanīsuta iti kilakam). {The word ‘Kilak’ means a fastener that holds all the individual components of a Mantra together so that they work in sync, and coordinate with each other to give the Mantra their combined strength, energy, power and dynamism. In this Kavach Stotra, it is Lord Hanuman, the son of mother Anjani, who himself ensures that all its different components work in tandem to make it a very powerful and effective instrument to protect the worshipper. The Kilak is also like the peg that helps a Mantra to be established in the body of the worshipper of a particular deity of that Mantra, or to the mystical worship instrument used during occult practices to invoke the supernatural powers of the deity thorough this Mantra and invest this instrument with these divine and mystical supernatural powers. It is like a nail to fix the Mantra at the designated point in the body.}

I pay my obeisance to Lord Hanuman who is the messenger of Lord Ram, I worship and do meditation on his Holy Name by chanting it or repeating it silently in order to invoke his blessings and grace, as well as to make this Kavach very effective and powerful (śrīrāmadūta hanumat prasāda siddhyarthe jape).’

The above method is the proper way to do ‘Vinīyoga’ using this Panch Mukhi Hanuman Kavch Stotra (vinīyogaḥ). The different components of the Mantra, such as its Rishi etc. have been narrated herein above (iti r̥ṣyādikaṁ vinyaset). (ii)

[Note—<sup>1</sup>What is ‘Vinīyoga’? The word has two components—viz. ‘Vinay’ and ‘Yoga’. Vinay means prayerful submission, and Yoga means to establish a coordination or union between two entities. During formal forms of worship of a deity, a set of Mantras is used for this purpose. It is a prayerful submission before the deity being worshipped to bless and grace the worshipper in a wholesome manner, which means, in simple terms, to invoke the deity’s blessings and establish it on every organ of the worshipper’s body so as to make it purified and to be in direct communion with the Divinity.

To wit, the word ‘Vinīyoga’ means a humble and prayerful invocation of the patron God and establishing a union between the individual worshipper and this Divinity, thereby investing the worshipper and his body with the stupendous powers, the dynamism, the energy and the potentials of the relevant Deity or God, thereby enabling the worshipper to obtain success in his endeavours and attain his desired objective.

The energy, dynamism, virtues and glories of the Deity or the God who is worshipped is deemed to be vested in the worshipper’s body when this Vinīyoga process is done properly. It is a sort of a consecration ritual whereby the worshipper is granted all-round protection and security by the deity or god worshipped.

Therefore, in brief, Viniyoga is the process by which a particular Mantra is employed during a formal form of worship in a ritualistic manner so that desired results are obtained by invoking the blessing and grace of the patron Deity or God to whom this Mantra is dedicated, and establishing a union between the worshipper and the Divinity worshipped.

As this Kavach is dedicated to Lord Hanuman, it obviously follows that the Deity or God in this case is Lord Hanuman.]

करन्यासः

ॐ अञ्जनीसुताय अङ्गुष्ठाभ्यां नमः । ॐ रुद्रमूर्तये तर्जनीभ्यां नमः । ॐ वायुपुत्राय मध्यमाभ्यां नमः । ॐ अग्निगर्भाय अनामिकाभ्यां नमः । ॐ रामदूताय कनिष्ठिकाभ्यां नमः । ॐ पञ्चमुखहनुमते करतलकरपृष्ठाभ्यां नमः । इति करन्यासः । (iii)

karanyāsaḥ<sup>1</sup>

om añjanīsutāya aṅguṣṭhābhyāṁ namaḥ । om rudramūrtaye tarjanībhyāṁ namaḥ । om vāyuputrāya madhyamābhyāṁ namaḥ । om agnigarbhāya anāmikābhyāṁ namaḥ । om rāmadūtāya kaniṣṭhikābhyāṁ namaḥ । om pañcamukhahanumate karatalakaraprṣṭhābhyāṁ namaḥ । iti karanyāsaḥ । (iii)

(iii) Karnyas: ‘OM Salutations! I bow before Lord Hanuman, the son of mother Anjani, to offer my obeisance to him. I pray to him to bless my thumbs and grant them power, energy and dynamism as well as protection (om añjanīsutāya aṅguṣṭhābhyāṁ namaḥ).’ With this Mantra, the worshipper touches his thumbs.

OM Salutations! I bow before Lord Hanuman, who is a personified form of Lord Rudra (an epithet used to imply the eleven forms of Lord Shiva collectively), to offer my obeisance to him. I pray to him to bless my index fingers and grant them power, energy and dynamism as well as protection (om rudramūrtaye tarjanībhyāṁ namaḥ).’ With this Mantra, the worshipper touches his index fingers.

OM Salutations! I bow before Lord Hanuman, who is the son of the Wind-God, to offer my obeisance to him. I pray to him to bless my middle fingers and grant them power, energy and dynamism as well as protection (om vāyuputrāya madhyamābhyāṁ namaḥ).’ With this Mantra, the worshipper touches his middle fingers.

OM Salutations! I bow before Lord Hanuman, who has the ‘fire element’ burning inside him (or, in other words, who has the virtues of the fire element, such as energy, dynamism, radiance, splendour and glory so characteristic of it, inherently present in him), to offer my obeisance to him. I pray to him to bless my ring fingers and grant

them power, energy and dynamism as well as protection (om̐ agnigarbhāya anāmikābhyām namaḥ).’ With this Mantra, the worshipper touches his ring fingers.

OM Salutations! I bow before Lord Hanuman, who is a messenger of Lord Ram, to offer my obeisance to him. I pray to him to bless my little fingers and grant them power, energy and dynamism as well as protection (om̐ rāmadūtāya kaniṣṭhikābhyām namaḥ).’ With this Mantra, the worshipper touches his little fingers.

OM Salutations! I bow before Lord Hanuman, who has five faces, to offer my obeisance to him. I pray to him to bless my palms and its reverse side to grant them power, energy and dynamism as well as protection (om̐ pañcamukhahanumate karatalakaraprṣṭhābhyām namaḥ). {To wit, I bow before and pray to Lord Hanuman to bless me and give strength to my clenched fists so that I can even punch and repulse or break anything deemed dangerous for my welfare.}’ With this Mantra, the worshipper touches his palms, on the front side as well as on its reverse side.

The aforesaid method is the process to do ‘Karnyas’ (iti karanyāsaḥ). (iii)

[Note—<sup>1</sup>What is doing ‘Karnyas’? This word has two components—viz. ‘Kar’ and ‘Nyas’. Kar means the hand, including the fingers, and Nyas means to entrust, deposit for security, to vest a particular entity with some authority and power. ‘Nyas’ is to establish or deposit or put into place or repose the divine powers, energy and dynamism of the worshipped deity on different parts of the body of the worshipper by touching a particular part of the body to the accompaniment of chanting or recitation of relevant Mantras. Since in this Kavach, the worshipper seeks protection from Lord Hanuman from any kind of harm coming to him and wishes to ensure his own safety, the worshipper touches different parts of his own body while chanting or reciting a specific Mantra to invoke Hanuman’s blessings on that individual part, in this case, the ‘hands (Kar)’.]

दिग्बन्धः

ॐ अञ्जनीसुताय हृदयाय नमः । ॐ रुद्रमूर्तये शिरसे स्वाहा । ॐ वायुपुत्राय शिखायै वषट् । ॐ अग्निगर्भाय कवचाय हुम् । ॐ रामदूताय नेत्रत्रयाय वौषट् । ॐ पञ्चमुखहनुमते अस्त्राय फट् । पञ्चमुखहनुमते स्वाहा । इति दिग्बन्धः । (iv)

digbandhaḥ<sup>1</sup>

om̐ añjanīsutāya hr̥dayāya namaḥ । om̐ rudramūrtaye śirase svāhā । om̐ vāyuputrāya śikhāyai vaṣaṭ । om̐ agnigarbhāya kavacāya hum । om̐ rāmadūtāya netratrāyāya vauṣaṭ । om̐ pañcamukhahanumate astrāya phaṭ । pañcamukhahanumate svāhā । iti digbandhaḥ । (iv)

(iv) Digbandha: ‘OM Salutations! I bow before Lord Hanuman, the son of mother Anjani, to offer my obeisance to him. I pray to him to bless my heart and protect it in every possible way (om añjanīsutāya hr̥dayāya namaḥ).’ With this Mantra, the worshipper touches his heart. {Here, the worshipper asks Lord Hanuman to protect his heart from any kind of physical disease, as well as give to it the strength and resilience to overcome the shocks of unexpected adverse events that come on suddenly, to have peace, contentedness and happiness, and to harbour excellent human virtues of mercy, compassion, forgiveness, love, sympathy, empathy and understanding.}

‘OM Salutations! I bow before Lord Hanuman, a personified form of Lord Rudra (a word used to mean all the eleven forms of Lord Shiva collectively), to offer my obeisance to him. I pray to him to bless my head and protect it in every possible way.’ With this Mantra, the worshipper touches his head and says ‘Swaha’ while offering oblations to Lord Hanuman in the form of an offering of clarified butter to the sacred fire lit with the purpose of conducting the ritual of sanctifying this ‘Panchamukhi Hanuman Kavach’ (om rudramūrtaye śīrase svāhā).

‘OM Salutations! I bow before Lord Hanuman, the son of the Wind-God, to offer my obeisance to him. I pray to him to bless the top of my head and protect it in every possible way.’ Then the worshipper pronounces the word ‘Vashat’ and touches the top of his head (om vāyuputrāya śikhāyai vaṣaṭ).

‘OM Salutations! I bow before Lord Hanuman, the Lord who personifies the life-giving powers of the fire element, to offer my obeisance to him. I pray to him to grant me an all-round protection like a shield or armour protects a person’s body in every possible way.’ Then the worshipper pronounces the word ‘Hum’ (like a deep grunt) (om agnigarbhāya kavacāya hum). {The word ‘Agni’ means ‘fire’, while ‘garbha’ means a pit or enclosure where the fire is kept alive. In practical terms, the worshipper requests Lord Hanuman to keep his digestive system, starting from the mouth and going right upto the abdomen, working in proper shape so that the life-giving energy, produced by the food eaten that is digested in the abdomen, is kept intact.}

‘OM Salutations! I bow before Lord Hanuman, who is the messenger of Lord Ram, to offer my obeisance to him. I pray to him to bless the top of my eyes and protect it in every possible way.’ Then the worshipper pronounces the word ‘Vaushat’ and touches the both his eyes (om rāmadūtāya netratrayāya vaṣaṭ). {To wit, the worshipper asks Lord Hanuman to protect his eyes from all kinds of eye-ailments, as well as from injuries. He also prays that the Lord grant him good eyesight in both physical terms so that he can see the world and all its things clearly, as well as in terms of wisdom so that he can see the truth and discern the reality behind a veil of falsehood and delusions.}

‘OM Salutations! I bow before Lord Hanuman with five faces to offer my obeisance to him. I pray to him to grant me an all-round protection like a shield or armour that protects a person from all the sides. Let this protective armour immediately break or shatter all kinds of attacks from any quarter that are intended to harm or injure me.’ With this prayer, the worshipper says the word ‘Phat’ to conclude the process (om pañcamukhahanumate astrāya phat). {The word ‘Phat’ has two connotations: (i) immediate, and (ii) the sound of something cracking or breaking with a bang or thud.

This makes its use obvious—i.e. Lord Hanuman is requested to ‘immediately’ break all incoming attacks and neutralise them like an incoming missile is stopped by firing a counter missile that hits the former and makes it explode with a huge thud or a bang.}’

Finally, at the conclusion of the above prayer dedicated to Panchamukhi Hanuman, the worshipper offers a final oblation to the sacred fire by saying ‘Swaha’ (pañcamukhahanumate svāhā).

The above process is prescribed for doing ‘Digbandha’ (iti digbandhaḥ). (iv)

[Note—<sup>1</sup>The word ‘Digbandha’ refers to invoking a deity’s Mantra so that (i) all its individual units or components are finally tied together to give a cohesive structure to the final Mantra so that it becomes very effective and powerful as it employs the power and strength of its individual units in a comprehensive manner to act like one single group instead of individual entities; and (ii) it acts as a protective shield or armour that surrounds the rest of the body of the worshipper in an all-encompassing veil that covers the body like an envelop, thereby enclosing all the vital organs like an outer wall or rampart or a moat surrounding a fort to give protection of everything within it. The word ‘Diga’ means something that is large or big, such as a circle with a big circumference, and the word ‘Bandha’ means to enclose or surround or tie up individual entities of a group to protect collectively them from any outside interference, influence or attack.

In this particular case, the word ‘Digbandha’ refers to invoking the Kavach Mantra of Panchamukhi Hanuman so that it acts as a protective shield or armour that surrounds the vital organs listed in this verse—viz. the heart, the head, the top of the head, the mouth that helps feed the body and provide it with its life-giving energy by way of food eaten as well as the abdomen where the fire of life burns, and the eyes which lights up the world for the worshipper. It also means that the entire body of the worshipper is now protected by the Kavach dedicated to Lord Panchamukhi Hanuman, i.e. the five-faced form of Lord Hanuman.]

अथ ध्यानम् । वन्दे वानरनारसिंहखगराट्क्रोडाश्वक्त्रान्वितं दिव्यालङ्करणं त्रिपञ्चनयनं  
देदीप्यमानं रुचा । हस्ताब्जैरसिखेटपुस्तकसुधाकुम्भाङ्कुशाद्रिं हलं खट्वाङ्गं फणिभूरुहं  
दशभुजं सर्वारिवीरापहम् । (v)

atha dhyānam । vande vānaranārasimhakhagarāṭkroḍāśvavaktrānvitam  
divyālaṅkaraṇam tripañcanayanam dedīpyamānam rucā ।  
hastābjairasikhetapustakasudhākumbhāṅkuśādrim halam khaṭvāṅgam  
phaṇibhūruham daśabhujaṁ sarvārivīrāpaham । (v)

(v) Dhyān (meditation and contemplation): ‘I worship, adore, honour and offer my obeisance to (vande) to Lord Hanuman with five faces resembling (ānvitam) that of a Monkey (vānara), Narsingh (half man and half lion) (nārasimha), Garud (heavenly



eagle, the Lord of the birds) (khaga), Varaha (the legendary Boar) (rāṭkroḍā), and the Horse (aśvavaktra) respectively.

He is adorned with divine ornaments and garments (divyālaṅkaraṇaṁ).

He has fifteen eyes (two regular eyes, and one representing the eye of wisdom that is located in the center of the forehead above the bridge of the nose) (tripañcanayanam). {5 faces x 3 eyes each = 15.}

He looks splendidous with a self-generated radiance symbolising his divinity and glories (dedīpyamānam).

His five faced form is very attractive to behold (rucā).

In his ten hands (daśabhujam), he holds different kinds of weapons such as a Vajra (goad or a mace), a sword, a dagger, a huge mountain, a snake, a huge tree etc. (hastābjairasikheṭa khaṭvāṅgam phañibhūruham).

He also hold a book (symbolising knowledge and representing scriptures) (pustaka), a pot of amrit (ambrosia of life to bless his devotees) (sudhākumbhāṇ), the sacred Kush grass (kuśādrim), and a plough (halam).

Verily indeed, Lord Panch Mukhi Hanuman is a dispeller of all grief, miseries and troubles, as well as a destroyer of all the enemies and adversities of his devotees, no matter how powerful and strong they might be (sarvārivirāpaham). (v)

अथ मन्त्रः ।

ॐ श्रीरामदूतायाञ्जनेयाय वायुपुत्राय महाबलपराक्रमाय सीतादुःखनिवारणाय  
लङ्कादहनकारणाय महाबलप्रचण्डाय फाल्गुनसखाय कोलाहलसकलब्रह्माण्डविश्वरूपाय  
सप्तसमुद्रनिर्लङ्घनाय पिङ्गलनयनायामितविक्रमाय सूर्यबिम्बफलसेवनाय दुष्टनिवारणाय  
दृष्टिनिरालङ्कृताय सञ्जीविनीसञ्जीविताङ्गदलक्ष्मणमहाकपिसैन्यप्राणदाय  
दशकण्ठविध्वंसनाय रामेष्टाय सीतासहित- रामवरप्रदाय  
षट्प्रयोगागमपञ्चमुखवीरहनुमन्मन्त्रजपे विनियोगः । (vi)

atha mantrah । om śrīrāmadūtāyāñjaneyāya vāyuputrāya  
mahābalaparākramāya sītāduḥkhanivāraṇāya laṅkādahanakāraṇāya  
mahābalapracanḍāya phālgunasakhāya kolāhalasakalabrahmāṇḍaviśvarūpāya  
saptasamudranirāṅghanāya piṅgalanayanāyāmitavikramāya  
sūryabimbaphalasevanāya duṣṭanivāraṇāya drṣṭinirālaṅkṛtāya  
sañjīvinīsañjīvitāṅgadalakṣmaṇamahākapisainyaprāṇadāya  
daśakaṇṭhavidhvaṁsanāya rāmeṣṭāya sītāsahita- rāmavarapradāya  
ṣaṭprayogāgamapañcamukhavīrahanumanmantrajape viniyogaḥ । (vi)

(vi) The following is the Mantra or a hymn for praying to Lord Hanuman to seek his blessings and an all-round protection; it completes the process of doing Anga Nyas, and precedes the pronounciation of the actual ‘Kavach Mantras’ which follow immediately after it.

‘OM Salutations to Lord Hanuman who is a messenger or an emissary of Lord Ram (om śrīrāmadūtāy), who is the son of mother Anjani and father Wind-God

(āñjaneyāya vāyuputrāya), who is very powerful, valiant, gallant and strong (mahābalaparākramāya), who is the one who had eliminated the grief, sorrows and despair of Sita (sītāduḥkhanivāraṇāya)<sup>1</sup>, who had revealed his valour, displayed the immensity of his strength as well as his ferocious aspect should he become angry (mahābalapracandāya), by fearlessly burning the city of Lanka (the capital of the demons) (laṅkādahanakāraṇāya), who is a friend of Arjun as well (phālgunasakhāya)<sup>2</sup>, whose battle-cries echo throughout the length and breadth of this universe when he assumes a colossus and angry form that extends from end to end of this creation (kolāhalasakalabrahmāṇḍaviśvarūpāya), who, in his cosmic form that transcends physical boundaries (viśvarūpāya), is able to stride across and cross all the seven oceans so as to easily measure the entire earth in one step (saptasamudranirīlaṅghanāya); whose eyes have a yellow tinge (piṅgalanayanāyā), who possesses immense valour, strength and powers (amitavikramāya), who had leapt across the sky in order to grab the rising sun during his childhood days, thinking it to be a ripe fruit for which he developed a liking and a desire to eat it (sūryabimbaphalasevanāya)<sup>3</sup>, who eliminates those who are wicked and evil, and becomes instrumental in reforming them (duṣṭānivāraṇāya), who himself has eyes of wisdom that enables him to see what is good and true, and also grants such vision to his devotees (drṣṭinirīlaṅkṛtāya), who had brought the life-restoring herb, called the Sanjivini, to save the life of Laxman in the battle-field of Lanka (sañjīvinīsañjīvit)<sup>4</sup>, who had been instrumental in saving the life of not only Laxman but also of Angad<sup>5</sup> and other great monkey warriors during the epic War of Lanka (aṅgadalakṣmaṇamahākapisainyaprāṇadāya), who had destroyed the fire sacrifice being done by the ten-headed demon king Ravana, which if completed would have made him invincible and immune to death (daśakaṇṭhavidhvamsanāya)<sup>6</sup>, who is very dear to Lord Ram (rāmeṣṭāya), and who had been blessed by both Lord Ram and Sita who were very grateful to him and exceptionally pleased with him for his services (sītāsahita-rāmavarapradāya)<sup>7</sup>. This blessing of Lord Ram and Sita enabled Hanuman to possess six mystical abilities (also called Siddhis) that helped him rise above the ordinary, and become exceptionally powerful and able (śaṭprayogāgama)<sup>8</sup>.

I offer my obeisance to Lord Hanuman in his manifestation with five faces, and pray to him by doing Japa (repetition or chanting) of his holy Mantras (pañcamukhavīrahanumanmantrajape).

The aforesaid way is how Vinīyoga is to be done (vinīyogaḥ).’ (vi)

[Note—<sup>1</sup>Hanuman had met Sita and conveyed to her Lord Ram’s message, with an assurance that she would be freed from captivity of Ravana, the demon king of Lanka, very soon—because Lord Ram is ready with a huge army of monkeys and bears just across the ocean, and as soon as he is informed about her location when he (Hanuman) returns to him, it is just a matter of time before she is freed. Obviously, this was a source of extreme joy for Sita, and she had blessed Hanuman profusely. Refer: Ram Charit Manas, Sundar Kand, Sortha no. 12—to Chaupai line no. 4 that precedes Doha no. 17.

Once again, when Hanuman went to Sita and informed her about Lord Ram’s victory in the war, she blessed him wholeheartedly as narrated in Ram Charit Manas, Lanka Kand, Doha no. 107 along with Chanda line nos. 1-4 that precede it.

<sup>2</sup>This was evident when Hanuman had sat atop the war chariot of Arjun during the course of the epic War of Mahabharat, ensuring that Arjun wins against all odds, and no harm comes to him.

<sup>3</sup>This incident is narrated in this book in a separate section where we read Lord Hanuman's biography.

<sup>4</sup>This incident is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 2 that precedes Doha no. 62.

<sup>5</sup>Refer for instance to: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 1 that precedes Doha no. 43—to Doha no. 47; (ii) Chaupai line no. 7 that precedes Doha no. 50—to Chaupai line no. 4 that precedes Doha no. 51; (iii) Chaupai line no. 7 that precedes Doha no. 65—to Doha no. 66; (iv) Chaupai line no. 8 that precedes Doha no. 83—to Chaupai line no. 7 that precedes Doha no. 84 (saving the life of Laxman); (v) Chaupai line nos. 1-8 that precede Doha no. 95 (saving Vibhishan and Lord Ram from ruthless attack of Ravana).

<sup>6</sup>This incident is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 85—to Doha no. 85.

<sup>7</sup>Lord Ram's expression of obligation to Hanuman: Ram Charit Manas, (i) Sundar Kand, Chaupai line no. 5 that precedes Doha no. 32—to Chaupai line no. 1 that precedes Doha no. 33; (ii) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 62.

Sita's expression of gratitude for Hanuman: Sundar Kand, (i) Chaupai line no. 2 that precedes Doha no. 14; (ii) Chaupai line nos. 2-6 that precede Doha no. 17; and (iii) Lanka Kand, Doha no. 107 along with Chanda line nos. 1-4 that precede it.

<sup>8</sup>The eight unique abilities that Lord Hanuman possesses, also called the eight Siddhis, are the divine, mystical powers which enable the person to accomplish astounding feats in life. They are the various achievements and successes that bestow astounding power and authority that makes a person outstanding. They are the following—

(i) 'Anima' —means the power to become microscopic or so minute that one becomes invisible to the naked eye; to become small like an atom; (ii) 'Mahima' —is to have majesty, glory and fame; to be honoured and acknowledged for one's achievements, wisdom, erudition, knowledge and skills; to become huge like a mountain, thereby standing out and being unique or special in a crowd; (iii) 'Garima'—is to be heavy-weight in any field, to be dignified and have gravity, to have special qualities that give one's ideas and words a great amount of importance and weight; to have stature, dignity, decorum, gravity and significance; (iv) 'Laghima' —is the grand virtue of being simple and humble inspite of being great, powerful and authoritative; it is to have simplicity and humility despite possessing grandeur, majesty, power, authority and magnificence; (v) 'Praapti'—is to be able to attain, gain or obtain anything wished or desired for; (vi) 'Paraakram'—is to have valour, ardour, strength, powers, prowess, potential and punch leading to triumph, glory and majesty; (vii) 'Ishwatwa'—is to be able to have lordship or sway over everything else; to be able to rule over others; (viii) 'Vashitwa' —is to be able to control and subdue others, and exert influence on them so much so that they become

obedient and subservient, ready to do the bidding of the person who has this mystical authority.

Sometimes, Paraakramya is replaced by 'Praakaamya' which means irresistible will. But they imply the same thing because one obtains victory and glory only when one has an irresistible desire to attain it.]

{In the verses that follow herein below, the Mantras dedicated to Panchamukhi Hanuman which are to be said while undertaking the process of the actual activation ritual of the Kavach are being narrated. It is primarily done by making offerings to the sacred fire by using esoteric Mantras dedicated to Lord Hanuman with five faces. Once done, it would complete the process of empowering the 'Panchamukhi Hanuman Kavach' with its mystical powers that would act like a shield or armour to protect the worshipper from all kinds of harms.

It ought to be noted that this final step in Kavach activation process has two parts: In the first half, seven offerings are made to the sacred fire by pronouncing 'Swaha' that is accompanied by a set of esoteric syllables preceding it and used as Mantras before each offering.

In the second half of the process that would follow, there are a set of eight Mantras, each ending with the word 'Swaha' to mark one offering to the sacred fire.

This brings the total offerings to fifteen (7+ 8 = 15).

This is a complex process because, as has been pointed out at the very outset of this Panchamukhi Hanuman Kavach Stotra, it is a 'Tantric form of worship' involving esoteric Mantras and rituals which should be done with great care and by those who know the system properly. It is a form of worship that is different from a normal form of offering prayers and worship to Lord Hanuman, as the latter system is more informal, and easy to follow and practice.}

The first part is as follows:-

ॐ हरिमर्कटमर्कटाय बंबंबंबंबं वौषट् स्वाहा । ॐ हरिमर्कटमर्कटाय फंफंफंफं फट् स्वाहा । ॐ हरिमर्कटमर्कटाय खंखंखंखंखं मारणाय स्वाहा । ॐ हरिमर्कटमर्कटाय लुंलुंलुंलुंलुं आकर्षितसकलसम्पत्कराय स्वाहा । ॐ हरिमर्कटमर्कटाय धंधंधंधंधं शत्रुस्तम्भनाय स्वाहा । ॐ टंटंटंटंटं कूर्ममूर्तये पञ्चमुखवीरहनुमते परयन्त्रपरतन्त्रोच्चाटनाय स्वाहा । ॐ कंखंगंधं चंछंजंजंजं टंठंडंणं तंथंधंधं पंफंबंभं यंरंलंवं शंषंसंहं लंक्षं स्वाहा । इति दिग्बन्धः । (vii)

om harimarkatamarkatāya bambambambam̐ vausaṭ svāhā । om harimarkatamarkatāya pham̐pham̐pham̐pham̐ phat svāhā । om harimarkatamarkatāya khem̐khem̐khem̐khem̐khem̐ māraṇāya svāhā । om harimarkatamarkatāya lum̐lum̐lum̐lum̐lum̐ ākarṣitasakalasampatkarāya svāhā । om harimarkatamarkatāya dhaṁdhaṁdhaṁdhaṁdhaṁ śatrustambhanāya svāhā । om ṭam̐ṭam̐ṭam̐ṭam̐ṭam̐ kūrmamūrtaye pañcamukhavīrahanumate

parayantraparatantrocāṇāya svāhā । om kaṁkhaṁgaṁghaṁṇaṁ  
 caṁchaṁjaṁjhaṁṇaṁ ṭaṁṭhaṁḍaṁḍhaṁṇaṁ taṁthaṁdaṁdhaṁṇaṁ  
 paṁphaṁbaṁbhaṁṇaṁ yaṁraṁlaṁvaṁ śaṁṣaṁsaṁhaṁ laṁkṣaṁ svāhā ।  
 iti digbandhaḥ । (vii)

(vii) The first part of Panchamukhi Hanuman Kavach activation process is as follows:-

The first offering to the sacred fire is done by saying the following Mantra: ‘om harimarkaṭamarkaṭāya baṁbaṁbaṁbaṁbaṁ vausaṭ svāhā’.

The second offering to the sacred fire is done by saying the following Mantra: ‘om harimarkaṭamarkaṭāya phaṁphaṁphaṁphaṁphaṁ phaṭ svāhā’.

The third offering to the sacred fire is done by saying the following Mantra: ‘om harimarkaṭamarkaṭāya khaṁkhaṁkhaṁkhaṁkhaṁ māraṇāya svāhā’.

The fourth offering to the sacred fire is done by saying the following Mantra: ‘om harimarkaṭamarkaṭāya luṁluṁluṁluṁluṁ ākarṣitasakalasampatkarāya svāhā’.

The fifth offering to the sacred fire is done by saying the following Mantra: ‘om harimarkaṭamarkaṭāya dhaṁdhaṁdhaṁdhaṁdhaṁ śatrustambhanāya svāhā’.

The sixth offering to the sacred fire is done by saying the following Mantra: ‘om ṭaṁṭaṁṭaṁṭaṁṭaṁ kūrmaṁmūrtaye pañcamukhavīrahanumate parayantraparatantrocāṇāya svāhā’.

The seventh offering to the sacred fire is done by saying the following Mantra: ‘om kaṁkhaṁgaṁghaṁṇaṁ caṁchaṁjaṁjhaṁṇaṁ ṭaṁṭhaṁḍaṁḍhaṁṇaṁ taṁthaṁdaṁdhaṁṇaṁ paṁphaṁbaṁbhaṁṇaṁ yaṁraṁlaṁvaṁ śaṁṣaṁsaṁhaṁ laṁkṣaṁ svāhā’.

The above Mantras are used to complete the process of doing ‘Digbandha’ (iti digbandhaḥ). {With this chanting, the worshipper ties all the loose ends and ensures that the individual units of the Mantra act together in a coordinated way to give him complete and all-round protection. This is known as ‘Digbandha’}. (vii)

{Now follows the second part of the ‘Panchamukhi Hanuman Kavach activation process’, which is as follows:-}

(viii) ॐ पूर्वकपिमुखाय पञ्चमुखहनुमते टटं टटं टटं सकलशत्रुसंहरणाय स्वाहा । ॐ  
 दक्षिणमुखाय पञ्चमुखहनुमते करालवदनाय नरसिंहाय ॐ ह्रां ह्रीं हूं ह्रौं ह्रः  
 सकलभूतप्रेतदमनाय स्वाहा । ॐ पश्चिममुखाय गरुडाननाय पञ्चमुखहनुमते मंमंमंमंमं  
 सकलविषहराय स्वाहा । ॐ उत्तरमुखायादिवराहाय लंलंलंलंलं नृसिंहाय नीलकण्ठमूर्तये

पञ्चमुखहनुमते स्वाहा । ॐ उर्ध्वमुखाय हयग्रीवाय रुरुरुरुरु रुद्रमूर्तये  
 सकलप्रयोजननिर्वाहकाय स्वाहा । ॐ अञ्जनीसुताय वायुपुत्राय महाबलाय  
 सीताशोकनिवारणाय श्रीरामचन्द्रकृपापादुकाय महावीर्यप्रमथनाय ब्रह्माण्डनाथाय कामदाय  
 पञ्चमुखवीरहनुमते स्वाहा । भूतप्रेतपिशाचब्रह्मराक्षसशाकिनीडाकिन्यन्तरिक्षग्रह-  
 परयन्त्रपरतन्त्रोच्चटनाय स्वाहा । सकलप्रयोजननिर्वाहकाय पञ्चमुखवीरहनुमते  
 श्रीरामचन्द्रवरप्रसादाय जंजंजंजं स्वाहा । (viii)

om pūrvakapimukhāya pañcamukhahanumate ṭamṭamṭamṭamṭam  
 sakalaśatrusamharaṇāya svāhā ।

om dakṣiṇamukhāya pañcamukhahanumate karālavadanāya narasiṃhāya om  
 hrām hrīm hrūm hraiṃ hraum hraḥ sakalabhūtapretadamanāya svāhā ।

om paścimamukhāya garuḍānanāya pañcamukhahanumate  
 maṃmaṃmaṃmaṃmaṃmaṃ sakalaviṣaharāya svāhā ।

om uttaramukhāyādivarāhāya laṃlaṃlaṃlaṃlaṃ nr̥siṃhāya  
 nīlakaṇṭhamūrtaye pañcamukhahanumate svāhā ।

om urdhvamukhāya hayagrīvāya ruṃruṃruṃruṃruṃ rudramūrtaye  
 sakalaprayojananirvāhakāya svāhā ।

om añjanīsutāya vāyuputrāya mahābalāya sītāśokanivāraṇāya  
 śrīrāmacandrakṛpāpādukāya mahāvīryapramathanāya brahmāṇḍanāthāya  
 kāmādāya pañcamukhavīrahanumate svāhā ।

bhūtapretapiśācabrahmarākṣasaśākinīḍākinīyantarikṣagraha-  
 parayantraparatantrocçaṇāya svāhā ।

sakalaprayojananirvāhakāya pañcamukhavīrahanumate  
 śrīrāmacandravaraprasādāya jaṃjaṃjaṃjaṃjaṃjaṃ svāhā । (viii)

(viii) The eighth Mantra used for making offerings to sacred fire is dedicated to the east-facing form of Panchamukhi Hanuman, and it is as follows:- ‘om pūrvakapimukhāya pañcamukhahanumate ṭamṭamṭamṭamṭam sakalaśatrusamharaṇāya svāhā’. {In this form, Lord Hanuman has his well-known face of a monkey, a face which is radiant and glorious. He is requested to destroy all enemies of the worshipper. The word OM is used for salutations, and the word ‘Swaha’ is said while making offerings to the sacred fire at the end of the Mantra.}

The ninth Mantra used for making offerings to sacred fire is dedicated to the south-facing form of Panchamukhi Hanuman, and it is as follows:- ‘om dakṣiṇamukhāya pañcamukhahanumate karālavadanāya narasiṃhāya om hrām hrīm hrūm hraiṃ hraum hraḥ sakalabhūtapretadamanāya svāhā’. {In this form, Lord Hanuman has the face of Lord Narsingh, i.e. a half man and half lion form. This image is very ferocious and fearful. He is requested to destroy all kinds of ghosts, evil spirits and devils that may torment the worshipper. The word OM is used for

salutations, and the word ‘Swaha’ is said while making offerings to the sacred fire at the end of the Mantra.}

The tenth Mantra used for making offerings to sacred fire is dedicated to the west-facing form of Panchamukhi Hanuman, and it is as follows:- ‘**om paścīmamukhāya garuḍānanāya pañcamukhahanumate maṁmaṁmaṁmaṁmaṁ sakalaviṣaharāya svāhā**’. {In this form, Lord Hanuman has the face of Lord Garud, the legendary Eagle who is a mount of Lord Vishnu and a destroyer of poisonous serpents. He is requested to destroy or neutralise all kinds of poisons or poisonous things that may cause harm to the worshipper. The word OM is used for salutations, and the word ‘Swaha’ is said while making offerings to the sacred fire at the end of the Mantra.}

The eleventh Mantra used for making offerings to sacred fire is dedicated to the north-facing form of Panchamukhi Hanuman, and it is as follows:- ‘**om uttaramukhāyādivarāhāya laṁlaṁlaṁlaṁlaṁ nṛsiṁhāya nīlakaṇṭhamūrtaye pañcamukhahanumate svāhā**’. {In this form, Lord Hanuman has the face of Lord Adi Varaha, the ancient Boar which is one of the many manifestations of Lord Vishnu. Garud, the legendary Eagle who is a mount of Lord Vishnu and a destroyer of poisonous serpents. He is requested to destroy or neutralise all kinds of enemies of the worshipper like Lord Narsingh as well as Lord Shiva does. The word OM is used for salutations, and the word ‘Swaha’ is said while making offerings to the sacred fire at the end of the Mantra. It ought to be noted here that the word ‘**nīlakaṇṭhamūrtaye**’ means ‘an image of Lord which has a blue neck’. This form is universally recognised as that of Lord Shiva for his has a blue-tinged neck, and is therefore referred to as Lord Neelkanth.}

The twelfth Mantra used for making offerings to sacred fire is dedicated to the sky-facing form of Panchamukhi Hanuman, and it is as follows:- ‘**om urdhvamukhāya hayagrīvāya ruṁruṁruṁruṁruṁ rudramūrtaye sakalaprayojananirvāhakāya svāhā**’. {In this form, Lord Hanuman has the face of Lord Hayagriva, the horse-face of the Lord. This form is also very fierce looking, reminding one of Lord Rudra, the ferocious form of Lord Shiva. In this form, Lord Hanuman is requested to grant the worshipper the boon that all the creatures, including his adversaries, become obedient to him, can be controlled by him. The word OM is used for salutations, and the word ‘Swaha’ is said while making offerings to the sacred fire at the end of the Mantra.}

The thirteenth Mantra of Panchamukhi Hanuman Kavach that is used for making offerings to sacred fire to activate the divine, mystical powers inherent in it, is as follows:- ‘**om añjanīsutāya vāyuputrāya mahābalāya sītāsokanivāraṇāya śrīrāmacandrakṛpāpādukāya mahāvīryapramathanāya brahmāṇḍanāthāya kāmādāya pañcamukhavīrahanumate svāhā**’. {“OM Salutations to Lord Hanuman who is the son of mother Anjani and father Wind-God. He has stupendous powers and immense strength. He had eliminated the grief and sorrows of Sita. He had been fortunate to have been granted the privilege to serve the holy feet of the merciful Lord Ram<sup>1</sup>. He is exceptionally brave, powerful, fearless, gallant and valiant, and stands first amongst all the warriors of the world insofar as these excellent qualities of a warrior are concerned. He is the Lord of the universe. He grants all wishes and fulfils all desires of his devotees. I offer my obeisance to Lord Hanuman

with five faces.” The worshipper then offers oblations to the sacred fire by saying Swaha.}

[Note—<sup>1</sup>After Lord Ram returned to Ayodhya from Lanka, it was only Hanuman who was allowed by the Lord to remain back in the city to keep serving him. All the other friends of Lord Ram who had accompanied him aboard the Pushpak plane from the battle-field of Lanka, such as Sugriv, Angad, Jamvant, Vibhishan etc., were duly honoured and sent back home. This development is narrated in Ram Charit Manas, Uttar Kand, Chaupai line no. 2 that precedes Doha no. 16—to Chaupai line no. 5 that precedes Doha no. 20.

More specifically, Lord Hanuman requests Sugriv, the ruler of Kishkindha and the king of the monkeys, to grant him special leave so that he can continue serving Lord Ram—refer: Ram Charit Manas, Uttar Kand, Chaupai line nos. 7-9 that precede Doha no. 19.]

The fourteenth Mantra of Panchamukhi Hanuman Kavach that is used for making offerings to sacred fire to activate the divine, mystical powers inherent in it, is as follows:- ‘bhūtapretapiśācabrahmarākṣasaśākinīḍākinyantarikṣagraha-parayantraparatantroccaṭanāya svāhā’. {“I pray to Lord Panchamukhi Hanuman to grant me protection against ghosts, phantoms, evil spirits, devils, monsters, hobgoblins, the effects of bad stars and planets as well as displeased gods, black magic, evil eyes, and all other kinds terrifying and inimical entities that may harm and terrorise me. I hereby offer oblations to the sacred fire by saying ‘Swaha’.”}

The fifteenth and the last Mantra of Panchamukhi Hanuman Kavach that is used for making offerings to sacred fire to activate the divine, mystical powers inherent in it, is as follows:- ‘sakalaprayojananirvāhakāya pañcamukhavīrahanumate śrīrāmacandravaraprasādāya jamjamjamjamjam svāhā’. {“I pray to Lord Panchamukhi Hanuman to bless me that all my endeavours, all my objectives, all my aims in life are successful by the power of his majesty’s grace. I also request him to bless me so that I may also be blessed by Lord Ram and graced by him. I pronounce the esoteric Mantra ‘jamjamjamjamjam’, and finish my worship ritual by making the final offering to the sacred fire by saying ‘Swaha’.”} (viii)

इदं कवचं पठित्वा तु महाकवचं पठेन्नरः । एकवारं जपेत्स्तोत्रं सर्वशत्रुनिवारणम् ॥

१५ ॥

द्विवारं तु पठेन्नित्यं पुत्रपौत्रप्रवर्धनम् । त्रिवारं च पठेन्नित्यं सर्वसम्पत्करं शुभम् ॥

१६ ॥

idaṁ kavacaṁ paṭhitvā tu mahākavacaṁ paṭhennaraḥ । ekavāraṁ

japetstotraṁ sarvaśatrunivāraṇam ॥ 15॥



dvivāraṁ tu paṭhennityaṁ putrapautrapravardhanam | trivāraṁ ca  
paṭhennityaṁ sarvasampatkaraṁ śubham || 16 ||

Verse nos. 15-16: A person should read this (Panchamukhi Hanuman) Kavach daily, with due reverence and faith, starting from the beginning where the initial verses outlining the five forms of Lord Hanuman are narrated, right till its end where the Great Kavach (mahākavacaṁ) has been narrated.

If such reading is done only once a day, then all the enemies of a person are eliminated; the person is able to get rid of all his adversaries and inimical factors. (15)

If a person reads this Kavach twice daily, then the person is blessed with the boon of having a happy family life, with increase in the number of healthy and able children and grand children.

Reading this Kavach thrice daily grants the boon of increase in all sorts of wealth and prosperity. (16)

चतुर्वारं पठेन्नित्यं सर्वरोगनिवारणम् । पञ्चवारं पठेन्नित्यं सर्वलोकवशङ्करम् ॥ १७ ॥  
षड्वारं च पठेन्नित्यं सर्वदेववशङ्करम् । सप्तवारं पठेन्नित्यं सर्वसौभाग्यदायकम् ॥  
१८ ॥

caturvāraṁ paṭhennityaṁ sarvaroganivāraṇam | pañcavāraṁ paṭhennityaṁ  
sarvalokavaśaṅkaram || 17 ||

ṣaḍvāraṁ ca paṭhennityaṁ sarvadevavaśaṅkaram | saptavāraṁ paṭhennityaṁ  
sarvasaubhāgyadāyakam || 18 ||

Verse nos. 17-18: Reading this Kavach four times a day helps to get rid of or ward-off all kinds of diseases.

Reading this Kavach five times a day enables the worshipper to exercise control over all others in this world; everyone with whom he interacts would become obedient to him and submit themselves before his wishes. (17)

If this Kavach is read six times a day, then the person reading it is blessed with the boon that all the gods and spirits become obedient to him; they would not go against him or his wishes; they literally come under his control.

Reading this Kavach seven times a day grants the boon of all kinds of auspiciousness, good luck and well-being. (18)

अष्टवारं पठेन्नित्यमिष्टकामार्थसिद्धिदम् । नववारं पठेन्नित्यं राजभोगमवाप्नुयात् ॥ १९ ॥  
दशवारं पठेन्नित्यं त्रैलोक्यज्ञानदर्शनम् । रुद्रावृत्तिं पठेन्नित्यं सर्वसिद्धिर्भवेद्भुवम् ॥  
२० ॥

aṣṭavāraṁ paṭhennityamiṣṭakāmārthasiddhidam | navavāraṁ paṭhennityaṁ  
rājabhogamavāpnuyāt || 19||

daśavāraṁ paṭhennityaṁ trailokyajñānadarśanam | rudrāvr̥ttim paṭhennityaṁ  
sarvasiddhirbhaveddhruvam || 20||

Verse nos. 19-20: If this Kavach is read eight times a day, then all the wishes and desires of the worshipper are fulfilled; all his endeavours are successful; all his objectives and aims are achieved.

Reading this Kavach nine times a day grants the boon of being able to acquire or access all the glories, joys, comforts and pleasures associated with royalty. (19)

If this Kavach is read by a person ten times a day, then he is blessed with wisdom, erudition and sagacity so much so that he is able to acquire knowledge that encompasses the entire gamut of creation with its three dimensions—i.e. he is able to know about the past, the present and the future; he becomes self-realised, enlightened, wise, erudite and sagacious.

If a person reads this Kavach eleven times a day, representing the eleven forms of Lord Shiva collectively known as the ‘eleven Rudras’ (rudrāvr̥ttim), then the person is able to acquire all kinds of Siddhis (mystical powers that give him supernatural abilities)—there is no doubt about it as it is a divine mandate. (19)

निर्बलो रोगयुक्तश्च महाव्याध्यादिपीडितः । कवचस्मरणेनैव महाबलमवाप्नुयात् ॥ २१॥

॥ इति श्रीसुदर्शनसंहितायां श्रीरामचन्द्रसीताप्रोक्तं श्रीपञ्चमुखहनुमत्कवचं सम्पूर्णम् ॥.

nirbalo rogayuktaśca mahāvyādhyādipīḍitaḥ | kavacasmarāṇenaiva  
mahābalamavāpnuyāt || 21||

iti śrīsudarśanasamhitāyāṁ śrīrāmacandrasītāproktaṁ  
śrīpañcamukhahanumatkavacaṁ sampūrṇam ||.

Verse no. 21: The glories and mystical powers of this ‘Panchamukhi Hanuman Kavach’ are such that if a person who is weak, or suffering from any kind of disease, or is being tormented by some or the other kind of horrible problem that causes immense suffering to him—is unable to actually read or recite it, or undertake the ritual of activating it as narrated in the forgoing verses, but merely remembers this holy Kavach and offers his prayers to Lord Hanuman, with due reverence and faith, then he should be rest assured that all his issues would be satisfactorily resolved, and that he would be blessed with great strength and resilience which would enable him to tide over his difficulties with firmness. (21)

Thus ends the ‘Panchamukhi Hanuman Kavach’ as narrated by Lord Ram himself to Sita, in ‘Sri Sudarshan Sanhita’, when she wanted to learn about it.

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## Section 2.11—Vibhishan’s Hanumat Stotra

### विभीषण कृत हनुमान स्तोत्र / Vibhishan Krit Hanuman Stotra

This hymn known as ‘Hanuman Stotra’ dedicated to Lord Hanuman is primarily a set of verses composed by Vibhishan, the king of Lanka, brother of its former king Ravana, and a great devotee of Lord Ram, to praise the glories, greatness, virtues and qualities of Lord Hanuman as part of his conversation with Garud, the mount of Lord Vishnu, as narrated in an ancient classical Sanskrit text known as ‘Sudarshan Sanhita’.

Since this hymn was composed by Vibhishan, it is named after him as “Vibhishan Krit Hanuman Stotra”.

Vibhishan was an ardent devotee of Lord Ram though he was born in the family of the demon king Ravana, being the latter’s younger brother. He was a pious soul and had spiritual bent of mind. He had high respect for Lord Hanuman because he understood that of all the devotees of Lord Ram it was Hanuman who was the dearest of the Lord, and was the Lord’s greatest devotee. Besides this, Vibhishan also knew that Hanuman was no ordinary member of the monkey race like the rest of them, but was an enlightened soul, wise and self-realised, one who loved Lord Ram dearly as much as the Lord himself loved him. Vibhishan also was aware that Hanuman had taken birth to serve Lord Ram, and he was a manifestation of Lord Shiva’s eleventh form known as ‘Rudra’.

Vibhishan knew about the glories of Lord Hanuman, and that Hanuman was the only character in the story of the Ramayana whom even Lord Ram had praised abundantly on different occasions—which in itself was an incontrovertible proof of Hanuman’s unrivalled greatness, glories, virtues and matchless qualities.

The present hymn, known as ‘Hanuman Stotra’ was composed by Vibhishan to offer his obeisance to Lord Hanuman and pray for his blessings. By extension it means that if a person wishes to receive blessings and grace of Lord Ram, then the easiest path for that person would be to first offer obeisance to Lord Hanuman and pray to him, for then Hanuman would hand-hold the worshipper and bring him nearer to Lord Ram, even advocating the person’s case and recommending him before the Lord.

Lord Hanuman removes all kinds of fears, obstacles, problems and evil forces that may create a lot of restlessness, sufferings and torments for a devotee in this world

surrounded by wickedness. If this hymn is recited regularly, with due faith, devotion, sincerity and commitment, then it results in immense benefits for the devotee, bestowing upon him freedom from worries and miseries on the one hand, and helping him to attain peace, happiness, joy, prosperity and well-being on the other hand.

The hymn begins with verses admiring the glorious virtues and tremendous powers of Lord Hanuman. In the next stage, Lord Hanuman is requested to eliminate a devotee's problems such as diseases and sundry other health issues, as well as all other kinds of troubles and problems associated with life in this world, such as the many causes of grief, worries, fears, evil forces, et al, that rob a devotee of his peace of mind and happiness. Finally, obeisance is paid once again to Lord Hanuman to seek his blessings and grace.

If the recitation of this hymn, like any other hymn dedicated to Lord Hanuman, is done regularly and made a part of daily life's routine by a devotee, then the benefits or rewards are perpetual and sustaining for the person concerned. It gives the devotee immense courage and confidence to deal with the turmoil and grind of life in a calm and composed manner, for he is sure that Lord Hanuman is always at his back to protect and save him from all kinds of problems and unknown things in life.

It ought to be noted that first a word-by-word Roman Transliteration of the original Sanskrit words have been done for each verse, and this is followed by an English rendering in simple language, with the corresponding Sanskrit word (or words, as the case may be) included in brackets alongside their English meaning. This would help the reader follow the original Sanskrit text very comfortably and with ease. Further, short explanatory notes have been added at selected places to make the reader better informed of certain concepts and facts that are not directly evident from the text, but are nevertheless important as background information in order to make the reader's understanding of the verses more comprehensive.

That said, now let us commence reading the hymn 'Hanuman Stotra' composed by Vibhishan as follows: -

विभीषण कृत हनुमान स्तोत्र ॥

नमो हनुमते तुभ्यं नमो मारुतसूनवे

नमः श्रीराम भक्ताय शयामास्याय च ते नमः॥ 1

vibhīṣaṇa kṛta hanumāna stotra ||

namo hanumate tubhyaṃ namo mārutasūnave

namaḥ śrīrāma bhaktāya śayāmāsyāya ca te namaḥ॥ 1

Verse no. 1: - Oh Hanuman, salutation to thee (namo hanumate)! Oh the son of Wind-God, I bow before you most reverentially (tubhyaṃ namo mārutasūnave).

Oh devotee of Lord Ram, I respectfully bow before thee (namaḥ śrīrāma bhaktāya)! I repeatedly bow before Lord Hanuman who has a dark complexion to pay my respects to him (śayāmāsyāya ca te namaḥ). (1)

नमो वानर वीराय सुग्रीवसख्यकारिणे

लङ्काविदाह्नार्थाय हेलसागरतारिणे॥ 2

namo vānara vīrāya sugrīvasakhyakāriṇe  
laṅkāvidāhanārthāya helāsāgaratāriṇe॥ 2

Verse no. 2: - I reverentially bow before (namo) the brave Lord Hanuman who was a hero of the monkey race (vānara vīrāya).

He was instrumental in forging a bond of friendship between Sugriv, the brave member of the monkey race, and Lord Ram (vānara vīrāya sugrīvasakhyakāriṇe)<sup>1</sup>.

With the aim of demolishing and burning Lanka, the capital of Ravana and the demon race (where Sita, Lord Ram's consort, had been kept as a hostage by Ravana) (laṅkāvidāhanārthāya), you had easily crossed a formidable barrier in the form of the mighty ocean (that acted as a virtual moat around the impregnable fort of Lanka) (helāsāgaratāriṇe)<sup>2</sup>. (2)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 4—to Chaupai line no. 1 that precedes Doha no. 5.

<sup>2</sup>Refer to: Ram Charit Manas, (a) Sundar Kand, (i) Chaupai line no. 1 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 3; (ii) Chaupai line no. 7 that precedes Doha no. 25—to Doha no. 26; (b) Lanka Kand, (iii) Doha no. 26; ]

सीताशोक विनाशाय राममुद्राधराय च

रावणान्त कुलचछेदकारिणे ते नमो नमः॥ 3

sītāsoka vināśāya rāmamudrādhārāya ca  
rāvaṇānta kulacachedakāriṇe te namo namaḥ॥ 3

Verse no. 3: - I repeatedly pay my regards to you and bow before thee (te namo namaḥ)! In order to assure Sita of deliverance and remove all causes of worries and sorrows that had been tormenting her (ever since she had been abducted by Ravana) (sītāsoka vināśāya), you had carried Lord Ram's signet ring to her (as a token of Lord Ram's assurance to her in this regard) (rāmamudrādhārāya)<sup>1</sup>.

In addition to this feat (ca), you had laid the foundation of the end of Ravana and his entire clan of cruel demons by slaying many of his kin and brave warriors during your first sojourn in Lanka (rāvaṇānta kulacachedakāriṇe)<sup>2</sup>. (3)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, (a) Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23; (b) Sundar Kand, Sortha no. 12—to Doha no. 13.

<sup>2</sup>Refer: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 19 that precedes Doha no. 104, (ii) Doha no. 36 along with Chaupai line nos. 5-6, 13 that precede it, and (iii) Doha no. 37 where Mandodari, the wife of the demon king Ravana, has precisely endorsed this fact while warning her husband that he was committing a grave mistake of his life by being adamantly inimical to Lord Ram, even after seeing great demon warriors being slayed right before his eyes; he was also unable to stop the carnage perpetrated by Hanuman in the Ashok garden.

Refer also to: Ram Charit Manas, Sundar Kand, Doha no. 18 along with Chaupai line nos. 2-8 that precede it.]

मेघनादमखध्वंसकारिणे ते नमो नमः

अशोकवनविध्वंस कारिणे भयहारिणे॥ 4

meghanādamakhadhvaṃsakāriṇe te namo namaḥ  
aśokavanavidhvaṃsa kāriṇe bhayahāriṇe॥ 4

Verse no. 4: - I repeatedly pay my respects to you (te namo namaḥ) who had disrupted the fire sacrifice of Meghanad (the son of Ravana) (meghanādamakhadhvaṃsakāriṇe)<sup>1</sup>.

{Meghanad decided to do a fire sacrifice in order to assure himself of victory in the war. When Vibhishan got to learn of it, he informed Lord Ram who sent a detachment of monkey warriors led by Hanuman and Angad to disrupt the fire sacrifice in order to prevent Meghanad from successfully completing it, which would have made him immune to defeat and death in the battle-field.}

You had destroyed the royal garden of Ravana, known as the Ashok Vana (aśokavanavidhvaṃsa kāriṇe)<sup>2</sup>.

{Sita had been held captive here. Hanuman went on the rampage in this beautiful garden of Lanka to warn Ravana of the impending fate he faces if he does not come to his senses and returns Sita to Lord Ram.}

Verily indeed, you are a dispeller of fears of all kinds (bhayahāriṇe). {You are the Lord who grants the boon of fearlessness to your devotees.} (4)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 75—to Chaupai line no. 6 that precedes Doha no. 76.

<sup>2</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 17—to Chaupai line no. 4 that precedes Doha no. 18.]

वायुपुत्राय वीराय आकाशोदरगामिने  
वनपालशिरश् छेद लङ्काप्रसादभजिने॥ 5

vāyuputrāya vīrāya ākāśodaragāmine  
vanapālaśiraś cheda laṅkāprasādabhajine॥ 5

Verse no. 5: - You are a brave son of Wind-God (vāyuputrāya vīrāya)<sup>1</sup>, and you are able to move unhindered in the sky (just like the Wind) (ākāśodaragāmine).

{To wit, Hanuman had inherited this quality from his parent, the Wind-God. This enabled him to fly like a bird in the sky. He had used this ability and put it to good cause when, one, he had flown to and from Lanka across the span of the mighty ocean<sup>2</sup>, and then again, when he sailed through the sky with the swiftness of the wind to go to the northern mountains and bring a section of it that contained the life-restoring herb, known as the Sanjivani<sup>3</sup>, in order to revive Laxman who lay unconscious in the battle-field of Lanka.}

You had slayed a large number of demon guards, who were protecting the royal garden of Ravana, known as the ‘Ashok garden’, by dashing their heads (vanapālaśiraś cheda)<sup>4</sup>, and then you had fearlessly destroyed all the majestic buildings of the city of Lanka by burning them down to ashes (laṅkāprasādabhajine)<sup>5</sup>. (5)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 4-5 that precede Doha no. 30.

<sup>2</sup>Refer to: Ram Charit Manas, Sundar Kand, (i) Chaupai line no. 4 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 3; (ii) Chaupai line nos. 1-2 that precede Doha no. 28.

<sup>3</sup>Refer to: Ram Charit Manas, Lanka Kand, (i) Doha no. 55; (ii) Chaupai line nos. 7-8 that precede Doha no. 58.

<sup>4</sup>Refer to: Ram Charit Manas, Sundar Kand, Doha no. 18 along with Chaupai line nos. 1-8 that precede it.

<sup>5</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26.]

ज्वलत्कनकवर्णाय दीर्घलाङ्गूलधारिणे  
सौमित्रिजयदात्रे च रामदूताय ते नमः॥ 6

jvalatkanakavarṇāya dīrghalāṅgūladhāriṇe  
saumitrijayadātre ca rāmadūtāya te namaḥ॥ 6

Verse no. 6: - The complexion of your body has the hue of molten gold (jvalatkanakavarṇāya), you have a long tail (dīrghalāṅgūladhāriṇe)<sup>1</sup>, and you had helped Laxman to obtain victory (over Meghanad during the epic War of Lanka) (saumitrijayadātre ca).

I bow before Lord Hanuman who is a messenger (an emissary or an ambassador) of Lord Ram (rāmadūtāya te namaḥ)<sup>2</sup>. (6)

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 5 that precedes Doha no. 25 which says that Hanuman had elongated his tail to such a length that all available cloth in Lanka fell short to entirely cover it at the time the demons were wrapping his tail in oil-dipped cloth in order to set it on fire as ordered by their stupid king Ravana. He was ‘stupid’ because he did not foresee the consequences of his mad instructions to put Hanuman’s tail on fire. It so happened that once the cloth was lit, Hanuman reduced the thickness and length of this tail, thereby freeing him from its tight grip, and then ran across the city, from one corner to the other, dragging the burning cloth behind him, and setting the entire city of Lanka on fire as a result—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 6 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26.

<sup>2</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 9 that precedes Doha no. 13 where Hanuman has himself acknowledged that he was a messenger of Lord Ram.

Earlier, Lankini, the female demon who guarded the gates of the fort of Lanka, had also declared that she was fortunate to have had the opportunity to meet and interact with Hanuman who was Lord Ram’s messenger—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 4.

It was Lord Ram who had himself chosen Hanuman to be his messenger as is abundantly clear in Ram Charit Manas, (a) Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23 when the Lord called him aside and gave him his personal ring-finger to be taken to Sita with the Lord’s message assuring her of freedom from her captivity in Lanka; (b) Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 121 when the Lord dispatched Hanuman to Ayodhya to inform Bharat, the Lord’s brother, that he (Lord Ram), Sita and Laxman were returning home aboard the airplane known as Pushpak.]

अक्षस्य वधकर्त्रे च ब्रह्म पाश निवारिणे

लक्ष्मणाङ्गमहाशक्ति घात क्षतविनाशिने॥ 7

akṣasya vadhakartre ca brahma pāśa nivāriṇe  
lakṣmaṇāṅgamahāśakti ghāta kṣatavināśine॥ 7

Verse no. 7: - You (Lord Hanuman) had slayed Akshay Kumar (akṣasya vadhakartre)<sup>1</sup>, and you had broken through the powerful snare known as ‘Brahma Paash’ that was used by Meghanad, the son of Ravana, to tie you up in the Ashok Van and bring you to the court of Ravana as a captive (ca brahma pāśa nivāriṇe)<sup>2</sup>.



When Laxman was hit by Meghanad's powerful arrow and lay wounded and unconscious in the battle-field (*lakṣmaṇāṇagmahāśakti ghāta*), you had saved his life by bringing the medicinal herb, known as the 'Sanjivani Herb', that was needed to revive Laxman, inspite of the difficulties and hurdles that were created in your path (by Ravana) (*kṣatavināśine*)<sup>3</sup>. (7)

[Note—<sup>1</sup>Akshay Kumar was the son of Ravana sent by him to capture Hanuman when the latter was ruining the royal garden, known as Ashok Van, and killing its demon guards. As soon as the two, i.e. Hanuman and Akshay Kumar, came face to face, Hanuman had killed him. This episode is narrated in Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 18, and referred to by Mandodari, the wife of Ravana, in Lanka Kand, Chaupai line no. 5 that precedes Doha no. 36.

It was the first open challenge to Ravana's might and authority, for inspite of this humiliation, Ravana could do no harm to Hanuman. On the contrary, he got his entire city of Lanka burnt when he tried to provoke Hanuman further.

<sup>2</sup>Meghanad was the only demon warrior who had access to this rare snare granted to him in some ancient time by Brahma, the creator, to appease him so that he would free the gods whom he had held captive during his raid on the heaven to help his father, Ravana, subdue the powerful gods. This special weapon was called 'Brahma Paash' because, one it was given to Meghanad by Brahma, the creator, and two, it could be used to shackle or tie up the victim, like a strong rope—a 'Paash', a snare, instead of causing the latter any other physical harm.

Meghanad had employed this Brahm's snare, the 'Brahma Paash', to capture Hanuman in the Ashok Van on the instructions of Ravana. Later on, Hanuman freed himself from its tight noose and ran wild in the city of Lanka, burning its majestic buildings and reducing the fabulous city to ashes. These two incidents are narrated in Ram Charit Manas, Sundar Kand, Doha no. 19 along with Chaupai line nos. 1-2 that precede it, and Chaupai line nos. 1-4 that follow it; and Chaupai line no. 8 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26.

<sup>3</sup>This episode is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 7 that precedes Doha no. 54—to Chaupai line no. 2 that precedes Doha no. 62.]

रक्षोघ्नाय रिपुघ्नाय भूतघ्नाय च ते नमःऋक्षवान

रवीरौघप्राणदाय नमो नमः॥ 8

rakṣoghnāya ripughnāya bhūtaghnāya ca te namaḥṛkṣavāna  
ravīraughaprāṇadāya namo namaḥ॥ 8

Verse no. 8: - I bow before you (te namaḥ rakṣoghnāya) who are a destroyer of evil forces such as demons (rakṣoghnāya), enemies (ripughnāya) and ghosts (bhūtaghnāya).

You had also given a new lease of life to the monkeys and bears (by bringing back the news of Sita to them as they eagerly waited for you on the shore of the ocean (*rṁṣavāna prāṇadāya*)<sup>1</sup>, as well as Lord Ram, the Lord of the Solar Race (who was

also eagerly awaiting your arrival with the good news of Sita) (ravīraughaprāṇadāya)<sup>2</sup>. I repeatedly bow before you to pay my obeisance (namo namaḥ). (8)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 1-4 that precede Doha no. 1; (ii) Doha no. 27—to Chaupai line no. 5 that precedes Doha no. 28; (iii) Chaupai line nos. 4-5 that precedes Doha no. 29.

Sugriv, the king of the monkey race of Kishkindha, had warned the large number of monkeys and bears who were dispatched in search of Sita that should not return empty-handed, and threatened them with capital punishment if they neglected the task and wasted their time roaming here and there aimlessly—this is clearly stated in Ram Charit Manas, Kishkindha Kand, Chaupai line no. 5 that precedes Doha no. 22—to Chaupai line no. 3 that precedes Doha no. 23.

Naturally, when the companions of Hanuman who were waiting on this side of the coast of the ocean, saw him coming back and learnt that he had brought good news to them, that he had met Sita and talked with her, all of them were jubilant. A thunderous applause rent in the sky, and all monkeys and bears were thrilled through and through.

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 6-7 that precede Doha no. 30; (ii) Chaupai line nos. 5-8 that precede Doha no. 32.

We have read earlier on in the story that when Lord Ram first came to know that Sita had been abducted, he was sorely distressed and sad, had wept bitterly and wailed. At that time it was his brother Laxman who had lent him physical and moral support, telling the Lord that weeping and wailing and giving up on hope is no solution, and instead he ought to act manly with courage and fortitude, because if they tried to find her then there is nothing in this world which is impossible for the Lord to accomplish. The distressed and heartbroken lamentations of Lord Ram and Laxman's support to him are explicitly narrated in Ram Charit Manas, Aranya Kand, Chaupai line nos. 6-16 that precede Doha no. 30.

Further, Hanuman had himself described Lord Ram's sorrowful condition when he met Sita in Lanka as narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 14—to Chaupai line no. 8 that precedes Doha no. 15.

Obviously, when Lord Ram would come to know about Sita's well-being, he would be exceedingly happy.]

परसैन्यबलघ्नाय शस्त्रास्त्रघ्नाय ते नमः

विषघ्नाय द्विषघ्नाय ज्वरघ्नाय च ते नमः॥ 9

parasainyabalaghnāya śastrāstraghnāya te namaḥ  
viṣaghnāya dviṣaghnāya jvaraghnāya ca te namaḥ॥ 9

Verse no. 9: - I bow before you ("te namaḥ"; Lord Hanuman) who is able to vanquish and destroy the powerful army of opponents (such as my enemies) (parasainyabalaghnāya), along with all their arms and ammunitions (i.e. their

armoury and all other accoutrements with which they torment a person with whom they are antagonised) (śastrāstraghnāya)<sup>1</sup>.

In addition to it, I once again bow to you (ca te namaḥ) for you are also a destroyer of the bad effects of poison (in the form of all sorts of horrors and problems and obstacles created by one's enemies) (viṣaghnāya), of the vicious environment of general ill-will and hatred created by those who are jealous of and inimical to your devotees (dviṣaghnāya), as well as of the sufferings and torments caused by the bad effects of different types of fever (representing worldly 'Traitaps') that create an equal amount of horrors for your devotees (jvaraghnāya)<sup>2</sup>. (9)

[Note—<sup>1</sup>In the context of the story of the Ramayana, this stanza refers to the destruction of the army of the demons by Hanuman during the epic War of Lanka. In this case, the demons were the opponents of Lord Ram, and Hanuman had fought the demons on behalf of the Lord.

<sup>2</sup>The three fundamental types of sufferings from which a creature suffers in life are equivalent to the heat and its associated uneasiness and bodily discomfort created by severe forms of fever. These three types of worldly sufferings are called the three 'Taaps' (pronounced Tāp), or the 'Traitaps'. They are the following: (a) Adhibhautik: sufferings and torments related to life on earth, such as various diseases, enemies, wild animals, wars, financial matters, cruel kings or rulers, and et al; (b) Adhidaivik: sufferings and problems created by angry gods and deities, such as epidemics, natural calamities, unexplained occurrences, and other developments that cause mass sufferings and are beyond one's power to control or overcome by negotiations etc.; (c) Adhyatmik: problems related to one's spiritual well-being, providence and destiny.

It is very obvious that these kinds of problems are no less tormenting than the bad effects of prolonged fevers, such as from typhoid, intermittent, malaria, meningitis, tuberculosis, and other kinds of slow and high forms of fever that make the victim exceedingly weak, sick and dejected, for it is very difficult to recover fully from their malignant and decrepitating effects on the body and its different organs as a whole.]

महाभयरिपुघ्नाय भक्तत्राणैककारिणे

परप्रेरितमन्त्रणाम् यन्त्रणाम् स्तम्भकारिणे॥ 10

mahābhayaripughnāya bhaktatrāṇaikakāriṇe

parapreritamantraṇām yantraṇām stambhakāriṇe॥ 10

Verse no. 10: - I pay my obeisance to you who are a slayer of immensely terrible and offensive enemies that create fear for your devotees (mahābhayaripughnāya).

You are the sole protector of your devotees and free them from their sufferings and torments (bhaktatrāṇaikakāriṇe) by neutralising (stambhakāriṇe) the negative effects of magical charms and chants, such as by the use of Tantras and Mantras (mantraṇām yantraṇām) that are done by the devotees' opponents (paraprerita) to harm them.

{To wit, you grant a shield of protection to your devotees against all their enemies and opponents, thereby making your devotees fearless from any kind of harm to them from any quarter.} (10)

पयःपाषाणतरणकारणाय नमो नमः

बालार्कमण्डलग्रासकारिणे भवतारिणे॥ 11

payahpāṣāṇatarāṇakāraṇāya namo namaḥ  
bālārkamaṇḍalagrāsakāriṇe bhavatāriṇe॥ 11

Verse no. 11: - I repeatedly bow before and salute you (Lord Hanuman) (namo namaḥ)! You had been instrumental in helping construct the bridge at the time of Lord Ram's army crossing the ocean to Lanka (in order to free Sita from the clutches of her captors, the demons led by their king Ravana) by making huge boulders float on the surface of the water of the ocean (payahpāṣāṇatarāṇakāraṇāya).

During your childhood days, you had leapt into the sky with the intention of grabbing the rising sun (because you thought it to be a ripe fruit dangling from the sky, and since you were very hungry at the time, you decided to go for it and eat it) (bālārkamaṇḍalagrāsakāriṇe)<sup>1</sup>.

You help a devotee to cross this ocean-like world of infinite delusions and associated problems by enabling the devotee to attain deliverance from it while aiding him at the same time to attain emancipation and salvation for the soul (bhavatāriṇe) {just like the way you had helped Lord Ram and his army cross over to the other side of the ocean to free Sita and, at the same time, free the world of the fear of tyrannical demons as made famous in the epic story of the Ramayana}. (11)

[Note—<sup>1</sup>This episode of Hanuman leaping in the sky to grab the nascent sun, i.e. the rising sun, thinking it to be a ripe red fruit, is narrated in (a) Anand Ramayan, Saar Kand, Sarga 12, verse nos. 164-165; (b) Valmiki Ramayana, Uttar Kand, Sarga 35, verse nos. 22-31.]

नखायुधाय भीमाय दन्तायुधधराय च

रिपुमायाविनाशाय रामाञ्जालोकरक्षिणे॥ 12

nakhāyudhāya bhīmāya dantāyudhadharāya ca  
ripumāyāvināśāya rāmāñjalokarakṣiṇe॥ 12

Verse no. 12: - Oh Lord Hanuman! Your colossus form is very terrible (and it creates fear in your enemies) (bhīmāya). And, you use your nails and teeth as weapons (to attack, subdue and slay the enemies) (nakhāyudhāya dantāyudhadharāya ca)<sup>1</sup>.

You destroy or negate the effects of the trick of illusions created by the enemy (ripumāyāvināsāya).

On the instructions of Lord Ram (rāmājñā), you take care of the world and protect it against its enemies (lokarakṣiṇe). {You take special care of those who are devoted to the Lord; those who are righteous, honest, simple-hearted and pious souls. You do not allow their enemies to torment them in any way.} (12)

[Note—<sup>1</sup>The idea that Hanuman uses his teeth and nails to subdue the enemy finds endorsement in the story of the Ramayana as narrated by Goswami Tulsidas in his epic ‘Ram Charit Manas’, in its Lanka Kand, (i) Chaupai line no. 5 that precedes Doha no. 53; (ii) Chanda line no. 3 that precedes Doha no. 79; (iii) Chanda line no. 4 that precedes Doha no. 81; (ii) Chaupai line no. 5 that precede Doha no. 98.]

प्रतिग्राम स्थितायाथ रक्षोभूतवधार्थिने

करालशैलशस्त्राय दुर्मशस्त्राय ते नमः॥ 13

pratigrāma stithatāyātha rakṣobhūtavadhārthīne  
karālaśailaśastrāya durmaśastrāya te namaḥ॥ 13

Verse no. 13: - You are the deity who is universally worshipped in every village (pratigrāma), and a shrine is erected in your honour in each such village (stithatāyātha). You are a destroyer or vanquisher of demons and ghosts, and grant protection against them as well as from the fear associated with them (rakṣobhūtavadhārthīne).

{This is the obvious reason why every villager offers his or her obeisance to you, and honour you as their patron deity and protector. The ‘demons and ghosts’ refer to all kinds of evil spirits and negative forces that cause fear amongst the ordinary people. By worshipping Lord Hanuman, the people are granted freedom from such evil elements and fear related to the latter.}

You use huge boulders large as hills (karālaśailaśastrāya), as well as huge trees as your weapons (durmaśastrāya)<sup>1</sup> – I salute you and bow before thee (te namaḥ)! (13)

[Note—<sup>1</sup>In ancient times, villages were surrounded by forests and hills—this is relevant even today when we look at countless villages that are located near forests, and in remote areas of hills and mountains. The villagers are prone to being attacked by wild animals. and are tormented by the fear of evil spirits and natural calamities. Lord Hanuman is a widely worshipped and adored deity amongst the masses as it is a common belief and a matter of firm faith that by worshipping Lord Hanuman one is granted all-round protection. First, Hanuman is very easy to please, and second, since Lord Ram has ordained him to give protection to the world, Hanuman thinks it is his duty to do so. Hence, even a simple prayer or request for help is answered forthwith. This universal appeal of Lord Hanuman as the ‘great protector’ is highlighted in this verse.

This idea has its genesis in the Ram Charit Manas where it is clearly narrated that during the ferocious War of Lanka, Hanuman and other monkey warriors of Lord

Ram's army used huge trees, boulders and rocks to attack and trounce the demon army—refer for instance, Ram Charit Manas, Lanka Kand, (i) Chaupai line nos. 5, 8 and Chanda line nos. 1-4 that precede Doha no. 41; (ii) Chanda line no. 4 that precedes Doha no. 49; (iii) Chaupai line nos. 3, 5 that precede Doha no. 53; (iv) Chaupai line nos. 4-5 that precede Doha no. 65; (v) Chaupai line no. 5 that precede Doha no. 73; (vi) Chanda line no. 3 that precedes Doha no. 79; (vii) Chaupai line no. 7 that precedes Doha no. 87; (viii) Chaupai line no. 4 that precedes Doha no. 98.]

बालैकब्रह्मचर्याय रुद्रमूर्ति धराय च

विहंगमाय सर्वाय वज्रदेहाय ते नमः॥ 14

bālaikabrahmacaryāya rudramūrti dharāya ca  
vihaṅgamāya sarvāya vajradehāya te namaḥ॥ 14

Verse no. 14: - I bow before you, oh Lord Hanuman (te namaḥ). You are a celibate since birth (bālaikabrahmacaryāya); and you are an incarnation of Rudra (a form of Lord Shiva) on this earth\* (rudramūrti dharāya ca).

{\*This characteristic can be interpreted as follows also: “It is Lord Rudra, a form of Lord Shiva, who has assumed your form. Hence, you are a manifestation of Lord Rudra on this earth—“rudramūrti dharāya”}.

You possess the unique quality of being able to fly in the sky like a bird (vihaṅgamāya), and therefore you can go anywhere you wish (sarvāya) (like the bird can, without having to face any obstacles on the surface of the earth)<sup>1</sup>.

And your body is as strong as Vajra (vajradehāya). {The Vajra is a weapon of Indra, the king of gods. It is said to be made of the hardest material in existence. Hence, Hanuman has a body that is so strong and powerful that no known thing can hurt or wound him. Besides this, if he so decides, he can simply use his own body as a mighty bulldozer to crush anything or anyone who dares to confront him and challenge his might. This rare quality of Lord Hanuman—viz. a body as strong as Vajra— also makes him the strongest and the most powerful warrior and protector in this world. In this context, refer verse no. 12 herein above.} (14)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Lanka Kand, (i) Doha no. 55 along with Chaupai line no. 1 that follows it; and (ii) Chaupai line no. 8 that precedes Doha no. 58 where we read that Hanuman flew like a gigantic bird with the mountain containing the necessary herb needed to revive Laxman who lay unconscious in the battle-field of Lanka.]

कौपीनवासये तुभ्यं रामभक्तिरताय च

दक्षिणाशभास्कराय शतचन्द्रोदयात्मने॥ 15

kaupīnavāsaye tubhyaṁ rāmabhaktiratāya ca  
dakṣiṇāśabhāskarāya śatacandrodayātmane॥ 15

Verse no. 15: - You wear a loin – cloth (*kaupīnavāsaye tubhyaṃ*), and are always engaged and remain engrossed in devotion to Lord Ram (*rāmabhaktiratāya ca*).

You and your glories shine like a brilliant that lightens the countries (areas) in the south (*dakṣiṇāśabhāskarāya*)<sup>1</sup>.

Your virtues and glories glow and spread light in the otherwise dark world like hundreds of moons rising together to shine in the dark sky of the night (*śatacandrodayātmāne*)<sup>2</sup>. (15)

[Note—<sup>1</sup>Hanuman's home was in the mountains of Kishkindha, an ancient kingdom in the south of the mainland of India. Amongst his peers, he was the most brilliant in every respect—be it knowledge, strength, power, abilities, virtues, qualities, character, integrity, spiritual virtues such as devotion and piety, and so on and so forth. Hence, he was like a 'sun' in their midst—i.e. the most glorious one, the most enlightened one, the most brilliant one, an example for others to emulate, and one whose light of fame and glory and virtues would spread far beyond the realm where he physically lived in the country in the south of the mainland, just like the brilliant light of the sun illuminating the world all around and far beyond the physical area where the sun's disc is actually present in the sky.

Another interpretation of this statement is that just like the sun that shines continuously for many months and days in the sky near the south pole of the southern hemisphere, unlike its daily rising and setting in the areas nearer the equator, giving the impression that the sun never sets in the sky in the south, Hanuman's glories and greatness are likewise perpetual, and they continuously illuminate the world full of darkness symbolised by evil and delusions so that the world gets light, thereby eliminating the overbearing fear of darkness. This phenomenon of perpetual sunlight is observed in the areas near the north pole of the earth too, but here in this particular verse the 'southern' part of the earth is cited because the composer of this hymn, i.e. Vibhishan, lived in Lanka, which is located in the 'south' of the mainland India. From there, it was easy to visualise the events of the 'southern hemisphere' as compared to those of the 'northern hemisphere'.

<sup>2</sup>Both the sun and the moon are the brightest objects in the sky during their relevant periods of time—viz. the sun in the day, and the moon during the night. Night is dark, and in this all encompassing darkness, the moon's light illuminates the sky as well as the world below, thereby removing the veil of the all pervading darkness. Further, though there are countless stars shining with their own light, however feeble that light may seem to be, in the sky—yet when the moon rises, the majority of them simply vanish from view because the glow of the moon outshines them. Similarly, though there are other great devotees of Lord Ram and great deities who are worshipped in this world, but none can match the brilliant glory of Lord Hanuman.]

कृत्याक्षतव्यधाघ्नाय सर्वकलेशहराय च

स्वाभ्याज्ञापार्थसंग्राम संख्ये संजयधारिणे॥ 16

kr̥tyākṣatavyadhāghnāya sarvakaleśaharāya ca

svābhyājñāpārthasaṅgrāma saṁkhye saṁjayadhāriṇe॥ 16

Verse no. 16: - Lord Hanuman is the alleviator of wounds or pains created by a demoness known as 'Kritya' (kr̥tyākṣatavyadhāghnāya). Hence, he is the reliever of all kinds of troubles and pains of devotees (sarvakaleśaharāya).

And in addition to it (ca), he had ensured victory of Arjun in the epic war of Mahabharat by firmly establishing himself atop his chariot on the request of Arjun's friend (Lord Krishna) (svābhyājñāpārthasaṃgrāma saṃkhye). This fact was unequivocally endorsed and declared by Sanjay who firmly believed that the credit of victory in the war went to Hanuman (saṃjayadhāriṇe). {Sanjay had the mystical power to see everything going on in the battle-field due to a boon he had received from sage Veda Vyas.}<sup>1</sup> (16)

[Note—<sup>1</sup>Sanjay was the scribe who narrated verbatim the events of the war of Mahabharat to Dhritrashtra. Though Sanjay was not present himself in the battle-field, yet he could do so due to a blessing he had received from sage Veda Vyas who was his Guru (teacher)— that he would be able to see and know about the events of the past, the present and the future. When asked who actually fought the war on behalf of Arjun and defeated the much more powerful and stronger army of the Kauravs, Arjun's opponents, Sanjay was unequivocal in declaring that he could see Lord Hanuman himself fighting the enemies of Arjun and slaying them one by one throughout the war.

At the beginning of the war, Arjun had consecrated a flag with Hanuman's figure and installed it on the top of his war chariot on the request of Lord Krishna.]

भक्तान्तदिव्यवादिषु संग्रामे जयदायिने

किलकिलाबुबुकोच्चारघोर शब्दकराय च॥ 17

bhaktāntadivyaavādeṣu saṃgrāme jayadāyine

kilakilābubukoccāraghora śabdakarāya ca॥ 17

Verse no. 17: - Lord Hanuman gives success and victory (jayadāyine) to his devotees in debates and competitions (bhaktāntadivyaavādeṣu), as well as in wars, confrontations and duels (saṃgrāme).

In addition (ca) to such subtle aid to the devotee, Hanuman also comes out openly to help his devotee (during such confrontations with their enemies) by making terrible war cries, roaring with a shrill sound (śabdakarāya) mimicking a sharp ear-splitting noise made by the tongue wagging vigorously in the buccal cavity, producing a sound something like 'kilkila<sup>1</sup>', or a deep guttural sound made in the pit of the throat, sounding something like 'babuka' (kilakilābubukoccāraghora). {This he does to frighten away enemies and evil spirits that might be tormenting his devotees.} (17)

[Note—<sup>1</sup>These sorts of terrifying sounds (kilakilā) made by angry monkey warriors during the epic war of Lanka have been cited in Ram Charit Manas, Lanka Kand, Chaupai line no. 3 that precedes Doha no. 65.]



सर्पाग्निव्याधिसंस्तम्भकारिणे वनचारिणे

सदा वनफलाहार संतृप्तय विशेषतः॥ 18

sarpāginavyādhisaṁstambhakāriṇe vanacāriṇe  
sadā vanaphalāhāra saṁtrptāya viśeṣataḥ॥ 18

Verse no. 18: - He (Lord Hanuman) renders ineffective or neutralises (stambhakāriṇe) an attack by snakes, fire and diseases (sarpāginavyādhisaṁ), and protects those who reside and move around in the forest (such as forest dwelling tribes, travellers passing through the forests, as well as sages, hermits, ascetics etc. who live in forests to pursue their spiritual objectives) (vanacāriṇe)<sup>1</sup>.

{To wit, Hanuman protects his devotees from unpredictable problems, such as snake bites and fire hazards. Not only this, he prevents diseases from attacking his devotees.}

He specially relishes eating forest-growing fruits and berries, and remains always contented by eating them (<sup>2</sup>). (18)

[Note—<sup>1</sup>The word “vanacāriṇe” means ‘one who moves about or wonders in the forest’. So therefore, in addition to what has been said hereinabove, the word could be applied to Hanuman in a different way also to mean: ‘he who lives in the forest’. This interpretation would de-link the first character of Hanuman, that he grants protection from snakes, fires and diseases, from the second character—i.e. that he was a forest dweller, being a resident of Kishkindha.

Hence, the first line of this verse would then go as follows: “Lord Hanuman, who lives in the forest (vanacāriṇe), renders ineffective or neutralises an attack by snakes, fire and diseases (sarpāginavyādhisaṁstambhakāriṇe).”

This second interpretation, that he is a ‘forest dweller’, is more appropriate in Hanuman’s case because the second line of this verse says ‘he likes to eat forest-growing fruits and always remains contented by eating them’.

<sup>2</sup>An important observation can be made here: When Lord Ram returned to Ayodhya and ascended its throne to be anointed as a King-Emperor, Hanuman had stayed back to serve the Lord after all others who had come with the Lord aboard the air-plane known as Pushpak from the battle-field of Lanka were sent back to their native places—refer: Ram Charit Manas, Uttar Kand, (i) Doha no. 16; (ii) Doha no. 19 (b).

Since Hanuman relished eating ripe fruits directly from the trees, a fact that has been reiterated in Ram Charit Manas too (apropos: Sundar Kand, (i) Doha no. 17 along with Chaupai line nos. 7-9 that precede it, and Chaupai line no. 1 that follows it; and (ii) Chaupai line no. 7 that precedes Doha no. 28), so therefore when he stayed back in Ayodhya he used to enjoy eating fruits and berries from the royal gardens of the city. Lord Ram would also ensure that no one stops him from doing so, and since Hanuman had had his choicest of fruits available abundantly in Ayodhya, he never thought of going back to his native place in Kishkindha. Perhaps also, the wide variety of fruits and berries that were available to him in the well-kept and curated royal gardens and forests of Ayodhya were, in all likelihood, rarely to be found in the remote and wild forests of Kishkindha. So therefore, Hanuman had all the reasons to enjoy his stay in Ayodhya, serving Lord Ram and eating the fruits of his choice. He had a double bonus available to him which no one else had.]

महार्णव शिलाबद्धसेतुबन्धाय ते नमः

वादे विवादे संग्रामे भये घोरे महावने॥ 19

सिंहव्याघ्रादिचौरैभ्यः स्तोत्र पाठाद भयं न हि

दिव्ये भूतभये व्याघौ विषे स्थावरजङ्गमे॥ 20

mahārṇava śilābaddhasetubandhāya te namaḥ

vāde vivāde saṁgrāme bhaye ghore mahāvane॥ 19

siṁhavyāghrādicaurebhyaḥ stotra pāṭhāda bhayaṁ na hi

divye bhūtabhaye vyāghau viṣe sthāvarajaṅgame॥ 20

Verse nos. 19-20: - I bow before you (Lord Hanuman) (te namaḥ). You had got constructed a stone - bridge over the ocean (to enable Lord Ram's army to cross over to Lanka to free Sita from the clutches of Ravana, the demon king, and in the subsequent war that followed as a consequence, to eliminate the scourge of the tyrannical demons) (mahārṇava śilābaddhasetubandhāya)<sup>1</sup>.

One is assured of success in debates and arguments (vāde vivāde), victory in wars and confrontations (saṁgrāme), as well as freedom from all kinds of worries and fears (bhaye) arising from horrifying situations and difficult moments in one's life that create great fears in a person, fears which are like chilling experiences one has while passing through wild forests (ghore mahāvane) inhabited by tigers, lions and other ferocious animals (siṁhavyāghrādicaurebhyaḥ) [19]—one is assured of success, victory and freedom from fears and worries from all such things in life if one reads this Stotra of Lord Hanuman regularly with faith and devotion (stotra pāṭhāda bhayaṁ na hi).

Such a devotee lives a happy and enjoyable life free from all problems created by malignant gods (divye), negative forces such as ghosts and evil spirits (bhūtabhaye), different types of obstacles and difficulties associated with diseases and health issues (vyāghau), and even from the fearful effects of poison (viṣe)<sup>2</sup> in this mortal world consisting of animate and inanimate entities, or entities of the celestial world and the terrestrial world (sthāvarajaṅgame)<sup>3</sup> [20].

{The idea in these verses and the ones that follow herein below is that Lord Hanuman's Stotra grants an all-round protective shield to a devotee.} (19-20)

[Note—<sup>1</sup>The construction of the stone-bridge across the ocean is narrated in all the versions of the epic story of the Ramayana. Refer specifically to: Ram Charit Manas, Lanka Kand, Chaupai line no. 8 that precedes Doha no. 1—to Chaupai line no. 2 that precedes Doha no. 2.

Though Lord Hanuman has not been particularly mentioned as the one who got this bridge constructed, but since he was a confidante of Lord Ram as well as of Sugriv, the king of Kishkindha, he was appointed as a supervisor or an in-charge of the entire process of construction of this gigantic floating bridge across the waters of

the ocean. Hanuman stood guard and ensured that no demon would dare to interfere with its construction— even if some demon spy had tried to come and look at what was happening, and when he found Hanuman standing guard, the spy would run away fearing for his life, for he had seen the havoc Hanuman had created in Lanka just a few days ago when the whole city was burnt to ashes. Even if the spy went and reported about the construction of the bridge and the impending invasion of Lanka by Lord Ram’s army, none of the demons could muster the courage to interfere for the same reason—all had witnessed the terrifying effects of annoying Hanuman. This is also the reason why Ravana got no wind of this construction, for no one amongst the demons wished to get killed by pretending to be loyal to the demon king, for they were certain that Ravana would then force them to stop Hanuman from proceeding with the completion of the bridge—something they knew they wouldn’t be able to do. What they knew would be certain if they dared tried to stop the bridge was death at the hands of angry Hanuman! So therefore, none of the demons wished to provoke Hanuman in any way whatsoever.

Another reason why the demons remained oblivious of the bridge being constructed right under their nose is that Hanuman stood in the front of the bridge like a huge statue or a colossus that completely blocked its view from the demons. Hanuman had this magical ability to assume as big a form as he wished\*, enabling him to completely obstruct the view of the bridge from the demons. {\*Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 6-11 that precede Doha no. 2.}

<sup>2</sup>The reference to ‘poison’ here implies getting sick even by eating something that is routine and seems harmless. It usually happens that even routine kinds of ordinary food would create some kind of infection, making a person fall sick—he vomits, feels nauseated, has vertigo, and may also develop fever, rash, and other kinds of sicknesses. One is often uncertain what kind of effect even an innocuous food item would have on one’s health. In this situation, if one prays to Lord Hanuman and first offers whatever he eats to the Lord for blessing, then the chances of his falling sick would be remote. This is what is meant in this verse.

<sup>3</sup>The word used in the text is “sthāvarajaṅgame”. It refers to two varieties of entities—those of the celestial world and those of the terrestrial world, the inanimate things and animate things. In the former category come stars, planets and natural phenomena such as excess rainfall, volcanoes, earthquakes, droughts, famines, floods, diseases, wars, and other kinds of natural calamities—said to be the result of inimical stars, planets or gods. In the terrestrial category come such things as wild animals, enemies, opponents, and all other kinds of problems associated with people and other living beings that live on this earth. So we see that the world creates two types of problems for a person: one is related to animate entities on earth, and the other is related to inanimate entities in the heavens.

Even on earth, there are inanimate entities that cause a lot of problems for a person during the course of his life—such as oceans, rivers, hills, mountains, deserts and other geographical features a person has to negotiate and cope with during the course of life.

According to this verse, a devotee of Lord Hanuman is granted immunity from harm caused by all such sundry entities.]

राजशस्त्रभये चोग्रे तथा ग्रहभयेषु च

जले सर्पे महावृष्टौ दुर्भिक्षे प्राणसम्प्लवे॥ 21

पठेत् स्तोत्रं प्रमुच्येत भयेभ्यः सर्वतो नरः

तस्य क्वापि भयं नास्ति हनुमत्स्तवपाठतः॥ 22

rājaśāstrabhaye cogre tathā grahabhayeṣu ca  
jale sarpe mahāvṛṣṭau durbhikṣe prāṇasamplave॥ 21

paṭhet stotraṁ pramucyeta bhayebhyaḥ sarvato naraḥ  
tasya kvāpi bhayaṁ nāsti hanumatstavapāṭhataḥ॥ 22

Verse nos. 21-22: - The fear of a king's wrath, the fear of his strong-arm tactics and use of his armed forces to inflict sufferings to a devotee (rājaśāstrabhaye cogre), and (tathā) the fear of bad or malignant stars and planets (that create a lot of unwarranted problems for a person according to astrology) (grahabhayeṣu ca), ---

--- The fear from water such as from floods, torrential rains, droughts, famines and all other such life-threatening natural calamities caused by either excess or dearth of water (jale mahāvṛṣṭau durbhikṣe), the fear from serpents and other poisonous creatures (sarpe), as well as all other forms of dangers to a person's life (prāṇasamplave) --- [21]

--- Verily indeed, all such universal fears are easily eliminated (bhayebhyaḥ sarvato) if a person (naraḥ) reads and recites this Stotra of Lord Hanuman with faith and devotion (paṭhet stotraṁ pramucyeta).

How can fear and sufferings ever torment a devotee of Lord Hanuman who prays to the Lord and seeks his protection (tasya kvāpi bhayaṁ), because those who chant this prayer dedicated to Lord Hanuman are assured that all their fears, torments and sufferings are eliminated (nāsti hanumatstavapāṭhataḥ). [22] (21-22)

सर्वदा वै त्रिकालं च पठनीयमिदं स्तवं

सर्वान् कामानवाप्नोति नात्र कार्या विचारणा॥ 23

sarvadā vai trikālaṁ ca paṭhanīyamidaṁ stavam  
sarvān kāmānavāpnoti nātra kāryā vicāraṇā॥ 23

Verse no. 23: - The verses of this Stotra should be regularly (sarvadā) read and recited (paṭhanīyamidaṁ stavam) three times a day – morning, noon and bed time (vai trikālaṁ ca).

By doing this, all the wishes of a devotee are fulfilled (sarvān kāmānavāpnoti). Verily indeed, there is no doubt about it that all his desires would be fulfilled (nātra kāryā vicāraṇā). (23)

विभीषण कृतं स्तोत्रं ताक्ष्येण समुदीरितम्  
ये पठिष्यन्ति भक्त्या वै सिद्धयस्तत्करे सिथताः॥ 24

vibhīṣaṇa kṛtaṁ stotraṁ tākṣyeraṇa samudīritam  
ye paṭhiṣyanti bhaktayā vai siddhayastatkare sithatāḥ॥ 24

Verse no. 24: - Garud, the king of birds, had recited (tākṣyeraṇa samudīritam) these verses composed by Vibhishan (vibhīṣaṇa kṛtaṁ stotraṁ).

Those persons who would recite these verses with faith and devotion (ye paṭhiṣyanti bhaktayā) shall find all success in life; all their endeavours would succeed and their desires fulfilled; success and fulfilment would come into their hands for sure (vai siddhayastatkare sithatāḥ). (24)

Thus ends the Stotra composed by Vibhishan in honour of Lord Hanuman.

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## Section 2.12—Hanuman Stavan

Hanuman Stavan is a Prayer to Lord Hanuman)

श्री हनुमान स्तवन

सोरठा

प्रनवउँ पवनकुमार खल बन पावक ज्ञानघन ।  
जासु हृदय आगार बसहिं राम सर चाप धर ॥a॥

śrī hanumāna stavana

soraṭhā

pranavaum̐ pavanakumāra khala bana pāvaka jñānaghana ।  
jāsu hr̥daya āgāra basahiṁ rāma sara cāpa dhara ॥a॥

[Ram Charit Manas, Baal Kand, Sortha no. 17.]

(a) - I bow my head to the son of the Wind-God (pranavaum̐ pavanakumāra) who is like a fire for the forest of rascals (“khala bana pāvaka”, i.e. just as fire destroys a forest, Hanuman too destroys those who are evil and wicked); who is a treasure-trove of Gyan (“jñānaghana”, i.e. he possesses immense wisdom, enlightenment, knowledge, erudition and sagacity); and whose heart is an abode of Lord Ram (jāsu hr̥daya āgāra basahiṃ rāma), the bearer of a bow and arrows (sara cāpa dhara). (1) [Refer: Ram Charit Manas, Baal Kand, Sortha no. 17.]

अतुलितबलधामं हेमशैलाभदेहम् ।  
 दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ॥b॥  
 सकलगुणनिधानं वानराणामधीशम् ।  
 रघुपतिप्रियभक्तं वातजातं नमामि ॥c॥

atulitabaladhāmaṃ hemaśailābhadeham ।  
 danujavanakṛśānuṃ jñānināmagraganyaṃ ॥b॥  
 sakalaguṇanidhānaṃ vānarāṇāmadhīśam ।  
 raghupatipriyabhaktaṃ vātajātaṃ namāmi ॥c॥

[Ram Charit Manas, Sundar Kand, Shloka no. 3 that precedes Doha no. 1.]

(b-c) - I pay my obeisance and bow before (namāmi) the son of the Wind-God (“vātajātaṃ”, i.e. Hanuman) who is an embodiment of matchless strength and valour (atulitabaladhāmaṃ), who has a radiant and glowing form that resembles a huge mountain of glittering gold (hemaśailābhadeham), who is like a raging fire that destroys a forest represented by the demons (danujavanakṛśānuṃ), who is the most exalted and the first in the rank of those who are highly skilled and exceptionally knowledgeable, wise, enlightened, sagacious, erudite and intelligent (jñānināmagraganyaṃ), who is an ocean or a treasury of all the grand virtues and excellent qualities (sakalaguṇanidhānaṃ), who is the Lord of the monkeys (vānarāṇāmadhīśam), and who is an excellent and a favoured messenger of Lord Ram (raghupatipriyabhaktaṃ). (b-c) [Refer: Ram Charit Manas, Sundar Kand, Shloka no. 3 that precedes Doha no. 1.]

श्रीहनुमन्नमस्कार

गोष्पदी-कृत-वारीशं मशकी-कृत-राक्षसम् ।  
 रामायण-महामाला-रत्नं वन्देऽनिलात्मजम् ॥ १॥

śrīhanumannamaskāra

goṣpadī-kṛta-vārīśaṃ maśakī-kṛta-rākṣasaṃ ।  
rāmāyaṇa-mahāmālā-ratnaṃ vande'nilātmajam ॥ 1 ॥

Paying obeisance to Lord Hanuman by bowing before him and saying the following prayers (śrīhanumannamaskāra):

Verse no. 1: - I worship and pay my obeisance to Lord Hanuman, the son of the Wind-God (vande'nilātmajam), who made the great ocean<sup>2</sup> resemble the shallow furrow created by a cow's hoof (goṣpadī-kṛta-vārīśaṃ) {i.e. even as it is extremely easy for a person to cross a the muddy water collected in a shallow depression created in the ground by a cow's foot when the animal walks over soft soil, so it was extremely easy for Hanuman too to cross the ocean to Lanka in search of Sita without the least trouble}; who killed giant demons as if they were mosquitoes (maśakī-kṛta-rākṣasaṃ); and who is like a gem among the countless beads of the rosary collectively called the 'Ramayan' (rāmāyaṇa-mahāmālā-ratnaṃ) {i.e. compared to all other characters in the story of Lord Ram known as the 'Ramayan', who are like the many beads in a rosary, Lord Hanuman stands out like a gem – he shines like a sun with his glory and exceptional virtues, his valour, strength and gallantry are legendary and unmatched, his wisdom, erudition, sagacity, intelligence, devotion and faith are un-parallel, and everything taken together it can be doubtlessly affirmed that Lord Hanuman is incomparable in every respect}. (1)

[Note—<sup>1</sup>The word used in the text for the ocean is 'vārīśaṃ'—meaning the 'lord of the rains'. This is because water from the ocean evaporates to form clouds that bear rain water, and when this rain falls on the ground it ultimately goes back to the original source, the ocean. The magic of this cycle is that neither the water in the ocean increases nor does it decrease during the whole process. To honour this spectacle of Nature, our ancient sages had given ocean the honour it rightfully deserved as being the 'lord of the rains'. Just like the case of a great king's treasury never getting exhausted of wealth inspite of his liberally giving away alms and making charities, so does the ocean's treasury represented by its endless supply of water is never diminished or overflows.]

अञ्जना-नन्दनं-वीरं जानकी-शोक-नाशनम् ।  
कपीशमक्ष-हन्तारं वन्दे लङ्का-भयङ्करम् ॥ २ ॥

añjanā-nandanaṃ-vīraṃ jānakī-śoka-nāśanam ।  
kapīśamakṣa-hantāraṃ vande laṅkā-bhayaṅkaram ॥ 2 ॥

Verse no. 2: - I worship and honour (vande) the valiant and brave Lord Hanuman, the son of mother Anjani (añjanā-nandanaṃ-vīraṃ), who had dispelled Sita's sorrows and grief (jānakī-śoka-nāśanam)<sup>1</sup>, who slayed Akshya Kumar (the son of the demon king Ravana) (kapīśamakṣa-hantāraṃ)<sup>2</sup>, and who was like a living hell for the

demon kingdom of Lanka (laṅkā-bhayaṅkaram) {for he had laid the golden city of the demons to ruin and had burnt it down to ashes}<sup>3</sup>. (2)

[Note—<sup>1</sup>Sita was abducted by the demon king Ravana and held captive in his capital city of Lanka. She had lost all hopes of freedom when one day Hanuman arrived and met her, assuring her of deliverance soon. Obviously this was a great moment for Sita, as arrival of Lord Ram's messenger with a promise of liberation had instantaneously dispelled all sorrows and grief of Sita. These episodes are narrated in Ram Charit Manas, (a) Aranya Kand, Doha no. 28—to Doha no. 29 (Sita's abduction); and (b) Sundar Kand, Doha no. 12—to Chaupai line no. 1 that precedes Doha no. 17 (Hanuman meeting Sita and giving her assurance of deliverance).

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 7-8 that precede Doha no. 18 (killing of Akshay Kumar).

<sup>3</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26 (destruction of Lanka).]

महा-व्याकरणम्भोधि-मन्थ-मानस-मन्दरम् ।

कवयन्तं राम-कीर्त्या हनुमन्तमुपास्महे ॥ ३॥

mahā-vyākaraṇāmbhodhi-mantha-mānasa-mandaram ।

kavayantaṁ rāma-kīrtyā hanumantamupāśmahe ॥ 3॥

Verse no. 3: - He is exceptionally talented, a brilliant scholar of grammar and literature, and an excellent speaker<sup>1</sup>, as well as highly enlightened, wise and self-realised (mahā-vyākaraṇāmbhodhi). He has attained expertise in learning the intricate details of the spiritual, metaphysical and devotional qualities of the story of Lord Ram, universally known as the Ramayan (mantha-mānasa). He has enshrined the values taught in the Ramayan in his heart which has become a virtual shrine where Lord Ram himself resides (mānasa mandaram).

Wherever the deeds of Lord Ram are narrated, Hanuman is invariably associated with such narration; he was always present by the side of Lord Ram in whatever the Lord did; Lord Ram and Hanuman are always associated with each other, and one cannot be separated from the other (kavayantaṁ rāma-kīrtyā hanumantamupāśmahe). (3)

[Note—<sup>1</sup>This fact has been explicitly endorsed by Lord Ram himself in Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 17-18.]

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोक-वह्निं जनकात्मजायाः ।

आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥ ४॥



ullaṅghya sindhoḥ salilaṃ salīlaṃ yaḥ śoka-vahniṃ janakātmajāyāḥ ।  
āḍāya tenaiva dadāha laṅkāṃ namāmi taṃ prāñjalirāñjaneyam ॥ 4॥

Verse no. 4: - I bow before you, oh Lord Hanuman, the son of mother Anjani, and pray to you by joining the palms of my hands in reverence (namāmi taṃ prāñjalirāñjaneyam).

You had crossed the ocean filled with water that stretched from one end to another in a playful way (ullaṅghya sindhoḥ salilaṃ salīlaṃ) to reach Lanka where Sita had been held captive and suffering from overwhelming sorrows, grief and a sense of hopelessness that burnt like a fire inside her (yaḥ śoka-vahniṃ janakātmajāyāḥ). You had then burnt Lanka by using the same fire of sorrows which was burning inside Sita's heart (āḍāya tenaiva dadāha laṅkāṃ).

{To wit, the agony and sufferings of Sita were transformed into a blazing fire, fanned by Hanuman, who used it to burn the city of Lanka. Sita was thereby relieved of the heat of the fire of grief that had been scorching her till now, because it now left her and vented its ire on the city of Lanka by reducing it to ashes and making its residents, the demon race, taste the bitterness as well as experience the horror that was of their own creation.} (4)

मनोजवं मारुत-तुल्य-वेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।  
वातात्मजं वानर-यूथ-मुख्यं श्रीराम-दूतं शिरसा नमामि ॥ ५॥

manojavam māruta-tulya-vegam jitendriyam buddhimatām varīṣṭham ।  
vātātmajam vānara-yūtha-mukhyam śrīrāma-dūtaṃ śirasā namāmi ॥ 5॥

Verse no. 5: - ‘I take refuge at the holy feet of Lord Hanuman and bow before him (sharanam prapadye) who is as agile, nimble and responsive as an alert mind (Manojavam), and as swift and fast as the wind (maruta-tulya-vegam); who has full self-control over the senses and their respective organs (i.e. the 5 senses of hearing, touch, smell, sight and taste, and their organs ear, skin, nose, eye and tongue respectively—“jitendriyam”); who has attained the pinnacle of wisdom, erudition, intelligence, and is honoured as the most exalted one amongst the wise-ones (buddhimatam varistham).

He is the honourable and revered son of the Wind-God (Vatatmajam); he is the commander-in-chief of the monkey army and the chief of the monkey race itself (vanara-yutha-mukhyam); and he is the messenger or an emissary of Lord Ram (who carries out the Lord’s instructions and acts on his behalf, and therefore Hanuman represents Lord Ram as far as the devotee is concerned) (sriramadutam). (5)

आञ्जनेयमतिपाटलाननं काञ्चनाद्रि-कमनीय-विग्रहम् ।  
पारिजात-तरु-मूल-वासिनं भावयामि पवमान-नन्दनम् ॥ ६॥

āñjaneyamatipāṭalānanam kāñcanādri-kamanīya-vigraham ।  
pārijāta-taru-mūla-vāsinam bhāvayāmi pavamāna-nandanam ॥ 6॥

Verse no. 6: - I meditate upon Lord Hanuman who is the noble son of the Wind-God (bhāvayāmi pavamāna-nandanam) and mother Anjani (āñjaneya); whose face is red as the petals of a pretty rose flower (matipāṭalānanam); whose form is very charming to behold for it has a glowing complexion that resembles the shine radiating naturally from the mountain of gold known as Mt. Sumeru (kāñcanādri-kamanīya-vigraham); and who resides under the 'Parijat Tree'<sup>1</sup> (pārijāta-taru-mūla-vāsinam). (6)

[Note—<sup>1</sup>The Parijat Tree is the evergreen tree of the gods. It is also known as the 'Kalpa Tree'.]

यत्र यत्र रघुनाथ-कीर्तनं तत्र तत्र कृत-मस्तकाञ्जलिम् ।  
बाष्प-वारि-परिपूर्ण-लोचनं मारुतिर्नमत राक्षसान्तकम् ॥ ७॥

yatra yatra raghunātha-kīrtanam tatra tatra kṛta-mastakāñjalim ।  
bāṣpa-vāri-paripūrṇa-locanam mārutirnamata rākṣasāntakam ॥ 7॥

Verse no. 7: - I bow my head before Lord Hanuman who invariably stays and is consistently found at all those places where the holy name of Lord Ram is chanted reverentially (yatra yatra raghunātha-kīrtanam).

At all such places, Hanuman is found attending with a bowed head and palms of his hands joined in a gesture of reverence and submission (tatra tatra kṛta-mastakāñjalim). Further, his eyes are full of devotional tears (bāṣpa-vāri-paripūrṇa-locanam).

Lord Hanuman is the noble and honourable son of the Wind-God (mārutirnamata), and a well-known slayer of demons (representing evil and wicked forces in this world) (rākṣasāntakam). (7)

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## Section 2.13—Hanuman Aarti

Doing the 'Aarti' of a revered God or Deity is a process integral to formal forms of worship in Hinduism. Usually it is done at the end of the worship process to mark its culmination. Basically it involves showing a lighted lamp to an image of the worshipped Deity or God. The lamp is moved slowly before the deity in a clock-wise, circular motion, with subtle pauses for few seconds at the bottom and top of the circular motion. Preferably an earthen lamp filled with ghee (clarified butter) in which a cotton wick is dipped and lighted is used in doing Arti.

The primary idea is that this circular movement of a lighted lamp before the deity's image reminds the worshipper of the existence of a natural halo of divinity around the deity he or she is worshipping; it is a symbolic way to recreate this divine halo that inherently surrounds the deity or the god who is offered worship. Light is also a medium that removes darkness; it illuminates the surroundings and brings hope and cheer in the otherwise gloomy world of problems, hopelessness, fears and consternations that are represented by darkness.

Once the Aarti is completed, some kind of sweet that had been previously offered to the worshipped Deity or God, and hence regarded as consecrated and sanctified food, is distributed amongst the gathered devotees as a token of spreading the grace of the Lord.

The process of doing Aarti has been described by Goswami Tulsidas in his book 'Vinai Patrika', verse nos. 47-48.

In the verses that follow herein below, we read about Lord Hanuman's Aarti:

॥ श्री हनुमंत स्तुति ॥

मनोजवं मारुत तुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ॥  
वातात्मजं वानरयुथ मुख्यं श्रीरामदुतं शरणम प्रपद्ये ॥

॥ śrī hanumaṁta Aarti ॥

manojavaṁ māruta tulyavegaṁ, jitendriyaṁ, buddhimatāṁ variṣṭham ॥  
vātātmajaṁ vānarayutha mukhyaṁ, śrīrāmadutaṁ śaraṇama prapaddhe ॥

Prayer to Lord Hanuman, extolling his grand virtues:

'I bow before and take shelter at the holy feet of Lord Hanuman (śaraṇama prapaddhe) who is as agile and swift as the mind (manojavaṁ); who is as fast as the wind (māruta tulyavegaṁ); who has complete control over his senses (jitendriyaṁ); who is the most honourable and exalted amongst those who are wise, enlightened, intelligent, erudite and sagacious (buddhimatāṁ variṣṭham); who is the son of the Wind-God (vātātmajaṁ); who is the chief of the monkey race (vānarayutha mukhyaṁ); and who is the favoured messenger of Lord Ram (śrīrāmadutaṁ).'

॥ आरती ॥

आरती कीजै हनुमान लला की । दुष्ट दलन रघुनाथ कला की ॥  
जाके बल से गिरवर काँपे । रोगदोष जाके निकट न झाँके ॥  
अंजनि पुत्र महा बलदाई । संतन के प्रभु सदा सहाई ॥

आरती कीजै हनुमान लला की ॥ 1 ॥

॥ āratī ॥

āratī kijai hanumāna lalā kī | duṣṭa dalana raghunātha kalā kī ॥  
jāke bala se giravara kāmṛpe | roga-doṣa jāke nikaṭa na jhāmke ॥  
aṃjani putra mahā baladāi | saṃtana ke prabhu sadā sahāi ॥  
āratī kijai hanumāna lalā kī ॥ 1 ॥

{Now, the actual Aarti hymns are being narrated as follows:-}

॥ Aarti ॥

Verse no. 1: - Let us reverentially perform the Aarti (āratī kijai) of our beloved Lord Hanuman (hanumāna lalā kī) who is a vanquisher and destroyer of evil forces and those who are wicked and vile by nature (duṣṭa dalana), and who reflects the glorious virtues of Lord Ram in all his thoughts, acts and deeds (raghunātha kalā kī).

Since his strength is so stupendous and his powers so astounding that even the greatest of mountains tremble when confronted by him (jāke bala se giravara kāmṛpe), therefore no disease or affliction can ever dare to come near a devotee of Lord Hanuman or someone who has surrendered before him (roga-doṣa jāke nikaṭa na jhāmke).

He is the son of mother Anjani (aṃjani putra mahā baladāi). He possesses immense powers, strength and valour, and grants his devotees courage and strength to face adversities in life (mahā baladāi).

Lord Hanuman is steadfast to protect and help those who are saintly, pious, devout and holy (saṃtana ke prabhu sadā sahāi).

So therefore, let us reverentially perform the Aarti of our beloved Lord Hanuman who is so glorious and honourable (āratī kijai hanumāna lalā kī). (1)

दे वीरा रघुनाथ पठाए । लंका जारि सिया सुधि लाये ॥  
लंका सो कोट समुद्र सी खाई । जात पवनसुत बार न लाई ॥  
आरती कीजै हनुमान लला की ॥ 2 ॥

de vīrā raghunātha paṭhāe | laṃkā jāri siyā sudhi lāye ॥  
laṃkā so koṭa samudra sī khāi | jāta pavanasuta bāra na lāi ॥  
āratī kijai hanumāna lalā kī ॥ 2 ॥

Verse no. 2: - Lord Ram had sent him (i.e. Lord Hanuman) on a mission with a mandate to find out the whereabouts of Sita (de vīrā raghunātha paṭhāe). Lord Hanuman had successfully accomplished his mission<sup>1</sup>: he had burnt Lanka {to avenge Sita's abduction by the demon king Ravana} (laṃkā jāri), and had brought back the news of Sita's whereabouts for which he was sent by Lord Ram (siyā sudhi lāye).

The wonder of the entire episode is that Lanka was an impregnable fort surrounded by a deep and wide moat represented by the vast ocean that surrounded it on all the sides (*laṃkā so koṭa samudra sī khāi*)<sup>2</sup>. Lord Hanuman, the son of the Wind-God (*pavanasuta*), paid no heed to this obstacle, for he had leapt across the ocean and landed in Lanka very easily (*jāta bāra na lāi*) {as if a stone thrown by someone crosses a small puddle of water and lands on the other side}.

Let us reverentially perform the Aarti of our beloved Lord Hanuman who is so glorious and honourable (*āratī kījai hanumāna lālā kī*). (2)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 9-12 that precedes Doha no. 23; (ii) Chaupai line no. 6 that precedes Doha no. 30.

<sup>2</sup>Refer: Ram Charit Manas, Baal Kand, Doha no. 178-a.]

लंका जारि असुर संहारे । सियाराम जी के काज सँवारे ॥  
लक्ष्मण मुर्छित पड़े सकारे । लाये संजिवन प्राण उबारे ॥  
आरती कीजै हनुमान लला की ॥ 3 ॥

*laṃkā jāri asura saṃhāre । siyārāma jī ke kāja saṃvāre ॥*  
*lakṣmaṇa murchita paḍe sakāre । lāye saṃjivana prāṇa ubāre ॥*  
*āratī kījai hanumāna lālā kī ॥ 3 ॥*

Verse no. 3: - He had set Lanka on fire (*laṃkā jāri*)<sup>1</sup> and slayed countless demon warriors (*asura saṃhāre*)<sup>2</sup>. He had successfully accomplished the job assigned to him by Lord Ram (*siyārāma jī ke kāja saṃvāre*). {By killing the demons in large numbers and burning Lanka, Hanuman had settled scores with Sita's abductor, Ravana, the king of the demons. Further, he had also punished the demon race for the cruelty and horrors that had unleashed on a helpless world. Lord Ram had come to this world primarily to help the creatures against the tyranny unleashed by the demon race led by Ravana<sup>3</sup>. So in this sense, Lord Hanuman had very successfully accomplished Lord Ram's mission to teach the demons a lesson.}

During the course of the War of Lanka, when Laxman lay wounded in the battle-field (*lakṣmaṇa murchita paḍe sakāre*), Lord Hanuman saved his life by bringing the mountain that contained the life-restoring herb that helped Laxman come back to consciousness (*lāye saṃjivana prāṇa ubāre*)<sup>4</sup>.

Let us reverentially perform the Aarti of our beloved Lord Hanuman who is so glorious and honourable (*āratī kījai hanumāna lālā kī*). (3)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 26.

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 18.

<sup>3</sup>Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 1 that precedes Doha no. 179—to Chaupai line no. 7 that precedes Doha no. 187.

<sup>4</sup>Refer: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 7 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 56; (ii) Chaupai line nos. 7-8 that precede Doha no. 58; and (iii) Chaupai line nos. 1-3 that precede Doha no. 62.]

पैठि पताल तोरि जमकारे । अहिरावण की भुजा उखारे ॥  
बाई भुजा असुर दल मारे । दाहिने भुजा संतजन तारे ॥  
आरती कीजै हनुमान लला की ॥4

paiṭhi patāla tori jamakāre । ahirāvaṇa kī bhujā ukhāre ॥  
bāiṃ bhujā asura dala māre । dāhine bhujā saṃtajana tāre ॥  
āratī kijai hanumāna lalā kī ॥4

Verse no. 4: - Lord Hanuman had traveled to the netherworld (paiṭhi patāla) to challenge and punish Ahiravana, the demon king of the subterranean world<sup>1</sup>. In the process, he (Hanuman) had demolished all the barricades and slayed all the guards who dared to oppose him (tori jamakāre), and in the duel that followed with Ahiravana, he had pulled out the latter's arms (ahirāvaṇa kī bhujā ukhāre).

Lord Hanuman had slayed hordes of fierce demons and formidable evil forces with his left hand (bāiṃ bhujā asura dala māre), while granting deliverance and freedom to saintly souls with his right hand (dāhine bhujā saṃtajana tāre)<sup>2</sup>.

Let us reverentially perform the Aarti of our beloved Lord Hanuman who is so glorious and honourable (āratī kijai hanumāna lalā kī). (4)

[Note—<sup>1</sup>The story of Ahiravana and why Hanuman punished him is narrated in Krittivas Ramayan. The full story is narrated in the introductory section of a hymn called 'Panch Mukhi Hanuman Stotra' which is included in this book. Please see the contents section. Briefly, Ahiravana had abducted Lord Ram and his brother Laxman during the course of the epic war of Lanka, at the behest of the ten-headed Ravana, the demon king of Lanka. It was then that Lord Hanuman went on a mission to free the two brothers, and in the process he had punished Ahiravan, the powerful king of the subterranean world, by yanking his arms from his body.

<sup>2</sup>To 'do something with the left hand' is a colloquial way of saying 'to do something very easily, as if it is inconsequential'. Here it means that killing of fierce demons and trouncing of evil forces was a matter that Lord Hanuman treated as being so easy that it was like one shaking off a fly from one's hands. Meanwhile, the right hand is normally used to do good things, such as shaking hand with someone important, or offering worship to God, or making charities and helping others who are in need. The term 'left hand' is used in a derogatory sense to show contempt for someone, while the 'right hand' is employed to show respect and honour to someone.]

सुरनरमुनि जन आरती उत्तरें । जय जय जय हनुमान उचारें ॥  
कंचन थार कपूर लौ छाई । आरती करत अंजना माई ॥

आरती कीजै हनुमान लला की ॥5

sura-nara-muni jana āratī utareṃ | jaya jaya jaya hanumāna ucāreṃ ||  
kaṃcana thāra kapūra lau chāi | āratī karata aṃjanā māi ||  
āratī kijai hanumāna lalā kī ||5

Verse no. 5: - All the gods, human beings, great sages, in fact everyone in this world honours and offers respect to Lord Hanuman by performing his Aarti (sura-nara-muni jana āratī utareṃ).

While doing so, everyone praises him and sing his glories, hailing him reverentially by applauding him and chanting 'Jai Hanuman, Jai Hanuman, Jai Hanuman' repeatedly (jaya jaya jaya hanumāna ucāreṃ).

Even his mother Anjani performs his Aarti (āratī karata aṃjanā māi) using a golden plate on which camphor is lighted to provide the necessary illumination that is needed during the process of doing the Aarti (kaṃcana thāra kapūra lau chāi).

Let us therefore join them to offer our reverence and respect to the beloved Lord Hanuman by performing his Aarti (āratī kijai hanumāna lalā kī). (5)

जो हनुमानजी की आरती गावे । बसहिं बैकुंठ परम पद पावे ॥  
लंक विध्वंस किये रघुराई । तुलसीदास स्वामी कीर्ति गाई ॥  
आरती कीजै हनुमान लला की । दुष्ट दलन रघुनाथ कला की ॥6

॥ इति संपूर्णम् ॥

jo hanumānaji kī āratī gāve | basahiṃ baikuṃṭha parama pada pāve ||  
laṃka vidhvaṃsa kiye raghurāi | tulasīdāsa svāmī kīrti gāi ||  
āratī kijai hanumāna lalā kī | duṣṭa dalana raghunātha kalā kī || 6

॥ iti sampūrṇam ||

Verse no. 6: - Those who sing the Aarti of Lord Hanuman (jo hanumānaji kī āratī gāve) attain Vaikuntha, the heavenly abode of Lord Vishnu, signifying that their soul has attained the most exalted state of existence by the grace of Lord Hanuman (basahiṃ baikuṃṭha parama pada pāve).

Lord Ram had vanquished the demon city of Lanka with Lord Hanuman's help, so great is the latter's glory (laṃka vidhvaṃsa kiye raghurāi).

Goswami Tulsidas says that he feels blessed and honoured to sing the glories of the Lord (tulasīdāsa svāmī kīrti gāi)<sup>1</sup>.

Let us reverentially perform the Aarti (āratī kijai) of our beloved Lord Hanuman (hanumāna lalā kī) who is a vanquisher and destroyer of evil forces and those who are wicked and vile by nature (duṣṭa dalana), and who reflects the

glorious virtues of Lord Ram in all his thoughts, acts and deeds (raghunātha kalā kī). (6)

[Note—<sup>1</sup>Here, the word ‘Lord’ has a dual meaning—it refers to Lord Hanuman as well as to Lord Ram. The reason is easy to understand: praising merely Lord Hanuman without simultaneously praising Lord Ram would not please Hanuman as the latter himself worships, offers prayers to and adores Lord Ram.

But since this particular hymn is dedicated to Lord Hanuman, and not to Lord Ram, though it is true that praising Hanuman alone would neither be acceptable to him nor liked by him, so therefore Tulsidas has shown his wisdom and intelligence by deftly overcoming this sensitive issue by including both the names in this verse.]

Thus ends this hymn known as ‘Aarti of Lord Hanuman’.

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## Section 2.14—Vadvaanal Stotra of Lord Hanuman

(Composed by Vibhishan)

The “Hanuman Vadavaanal Stotra” is a form of worship of Lord Hanuman which is commonly known as ‘Tantrik Form of Worship’. In this form of worship of a deity, a group of certain letters, syllables, or even half syllables such as those representing different sounds emanating from the throat or the tongue or even the nasal sound, are used\*. These are usually called ‘Beej Mantras’. As the name itself suggests, ‘Beej’ refers to a seed, and ‘Mantra’ is a specific religious or mystical formula assigned to a particular deity, and used for that deity’s worship. Hence, the Beej Mantra harnesses the hidden energy or the basic dynamic powers of Nature symbolised by that deity, and produces consequential dynamic results for the user. The Tantra form of worship is done in occult practices involving rituals and disciplines. Though regarded as effective and a very powerful tool in the sense that it gives some sort of magical power to the worshipper, but this form of religious practice is, however, fraught with danger much like the danger associated with nuclear energy of modern science. As every modern person knows, nuclear energy has immense potentials if used rightly and with discipline and caution; otherwise it is disastrous and devastating.

{\*Examples: ॐ ह्रां ह्रीं हूं ह्रैं ह्रौं ह्रः आं हां हं हां हां ॐ सौं एहि एहि ॐ हं ॐ हं ॐ हं ॐ हं = ***Om rhaam rhim rhum rhaim rhaha aam haam haam haam aaoum soum ehi ehi Om ham om ham om ham om ham II 5 II*** . On the face of it, these letters, syllables or sounds seem meaningless, but they have certain secret but powerful spiritual energy incorporated in them just like the ‘seed of a tree’ that hides the gigantic tree within its small structure. And even as the small seed manifests its potentials when it sprouts and produces the tree, from a small shrub to lofty trees that almost touch the sky, the spiritual and mystical energy hidden in these Mantras



manifests itself when the worshipper properly uses them in his worship and spiritual practices.}

The intensity and dynamism of the power of this Stotra is evident in its name: the word ‘Vadvanal’ (also called “*baṛavānala*”) in general terms refers to the ‘fire element’ that burns everything. But this particular form of the ‘fire’ is the one that burns eternally in the bowls of the earth, keeping it warm and hospitable. It is no ordinary fire, for its ferocity and power is evident in volcanoes, both on land and under water, such as geysers manifesting themselves as hot water springs, and spouts of hot steam emanating from the sea bed; it is this heat at the base of the ocean that keeps the water of the ocean and the sea warm, which in turn helps sustain an entire ecosystem known as marine life or marine culture. The ocean’s surface may freeze and huge icebergs may float on it, but below the surface, the water is comfortably warm.

Perhaps, it was this secret energy that he possessed which was employed by Hanuman to burn the city of Lanka. Since he was the ‘son of the wind god’, it came as an additional bonus for him, because for any kind of fire to sustain its self and spread, ‘air’ is needed for its sustenance, and the ‘wind’ is needed for it to spread.

This Stotra is attributed to Vibhishan, the brother of Ravana, who had become the king of Lanka after the latter’s death. Vibhishan had witnessed this ferocious fire which Hanuman used to burn Lanka; from Vibhishan’s perspective Hanuman was a personified form of the ‘Vadavanal Fire’. It is easy to imagine what Vibhishan could observe, from a practical point of view, as Hanuman jumped from building to building of Lanka, running amok in the city: Vibhishan would see a huge ball of fire rolling madly across the city, bludgeoning everything in its path and setting it afire! The miracle of this episode was that Hanuman himself remained unscathed. Finally, Vibhishan would see this gigantic ball of fire (representing Hanuman) rolling into the ocean with a mighty hiss and splash, and cooling down dramatically—thereby revealing Hanuman’s original form.

With this jaw-dropping scene which Vibhishan watched amazed and dazed, without even blinking his eyes, was so firmly etched in his memory that when he decided to compose a hymn for Lord Hanuman, he used the word ‘Vadavanal’ as a prefix of its nomenclature. Hence, this Stotra came to be known as ‘Vadavanal Stotra of Vibhishan’.

The Vadvaaal Stotra is a very powerful and potent hymn dedicated to Lord Hanuman. It outlines the virtues and tremendous powers of Hanuman, and then the worshipper requests the Lord to remove all his troubles in life, including health issues, different kinds of fears, effects of negative forces and evil spirits, and so on and so forth. Finally, the worshipper asks Lord Hanuman to bless him and grant him happiness and success in life.

Usually it is prescribed that this Vadvaaal Stotra, like other Stotras of Lord Hanuman, should be read and recited with devotion and faith on a regular basis, at least once if not twice or thrice a day, but the latter two patterns (twice or thrice a day) brings more quicker result. It is also said that once started, the recitation should be

done for a continuous period of at least 41 days. But a devotee would do well to make its chanting a regular worship system.

As has already been noted in the above paragraphs, this particular Stotra is very powerful and dynamic as it harnesses the subtle energy of the ‘fire element’ (the word ‘Vadvaanal’ itself refers to the fire burning eternally in the bowls of the earth to keep it warm and sustain life on the planet), but at the same time it is a dangerous sort of Mantra if not done properly—just like the case of the ‘fire’ which, on the one hand, sustains life and is essential for existence if properly handled, and on the other hand it would reduce everything to ashes if mishandled and fooled around with.

That said, now let us read this powerful Stotra known as the ‘Vadvaanal Stotra’ dedicated to Lord Hanuman and composed by Vibhishan.

It ought to be noted that the original Sanskrit verses have been first Transcribed word-by-word into English, and this is followed by English rendering in detail that endeavours to bring out the meaning of the verses clearly; it is also accompanied by short notes to explain certain concepts in brief. To help readers relate the English meaning with the corresponding word in Sanskrit, the latter have been included in brackets alongside their English meanings.

## श्री हनुमान वडवानल स्तोत्र

### विनियोग

ॐ अस्य श्री हनुमान् वडवानल-स्तोत्र-मन्त्रस्य श्रीरामचन्द्र ऋषिः,  
 श्रीहनुमान् वडवानल देवता, ह्नां बीजम्, ह्रीं शक्तिं, सौं कीलकं,  
 मम समस्त विघ्न-दोष-निवारणार्थं, सर्व-शत्रुक्षयार्थं  
 सकल-राज-कुल-संमोहनार्थं, मम समस्त-रोग-प्रशमनार्थम्  
 आयुरारोग्यैश्वर्याऽभिवृद्धयर्थं समस्त-पाप-क्षयार्थं  
 श्रीसीतारामचन्द्र-प्रीत्यर्थं च हनुमद् वडवानल-स्तोत्रं जपमहं करिष्ये । १ ।

Viniyoga:

Om Shri Hanumaan Vadavaanala Stotram

Shri Ganeshaaya Namaaha

Om asya Shri Hanuman Vadavaanala stotra mantrasya

ShriRaamachandra Rushihi Shri Vadavaanal Hanuman devataa

Mama samasta roga prashamanaartham sitaaraamachandra prityartham

## Hanumaan vadavaanal stotra japamaham karishye II 1 II

Verse no. 1: - Invocation Prayer, a Prologue:

OM Salutations to Lord Hanuman and his divine Mantra known as the ‘Vadvaanal Stotra’.

First and foremost, I offer my obeisance to and bow before Lord Ganesh. {It is to be noted here that Lord Ganesh is a deity who is worshipped first in any formal form of ritual. Since this ‘Vadvaanal Stotra’ is a sort of Tantrik form of worship of Lord Hanuman, Ganesh is offered respect in the very beginning itself.]

OM Salutations! The auspicious Mantra known as ‘Vadvaanal Stotra’ that is dedicated to Lord Hanuman is now being recited.

The Rishi of this Stotra is Lord Ramchandra, and the deity (Devata) to whom the Mantras of this Vadvaanal Stotra are dedicated is Lord Hanuman. {Since Hanuman was a great devotee of Lord Ram and worshipped the Lord himself, hence obeisance is paid to Lord Ram in the same way as one would honour a great and enlightened sage, a ‘Rishi’. Again, since the patron deity of this Mantra is Lord Hanuman, he is called a ‘Devata’, meaning the ‘God’, to whom this Stotra is dedicated.}

I do Japa (recite repeatedly) this Hanuman Vadvanal Stotra to invoke Lord Hanuman’s blessings and grace so that all my diseases are cured (or in other words, I am freed from the fear of disease), and also for entitling me to receive Lord Ram’s grace and blessings by endearing me to the Lord. (1)

### ध्यान

मनोजवं मारुत-तुल्य-वेगं जितेन्द्रियं बुद्धिमतां वरिष्ठं।  
वातात्मजं वानर-यूथ-मुख्यं श्रीरामदूतम् शरणं प्रपद्ये ॥ 2 ॥

Dhyāna:

Manojavam maruta-tulya-vegam jitendriyam buddhimatam varistham ।

Vatatmajam vanara-yutha-mukhyam sriramadutam sharanam prapadye ॥

2 ॥

Meditation on the divine form of Lord Hanuman:

‘I take refuge at the holy feet of Lord Hanuman and bow before him (sharanam prapadye) who is as agile, nimble and responsive as an alert mind (Manojavam), and as swift and fast as the wind (maruta-tulya-vegam); who has full self-control over the senses and their respective organs (i.e. the 5 senses of hearing, touch, smell, sight and taste, and their organs ear, skin, nose, eye and tongue respectively—

“jitendriyam”); who has attained the pinnacle of wisdom, erudition, intelligence, and is honoured as the most exalted one amongst the wise-ones (buddhimatam varistham).

He is the honourable and revered Son of the Wind-God (Vatatmajam); he is the commander-in-chief of the monkey army and the chief of the monkey race itself (vanara-yutha-mukhyam); and he is the messenger or an emissary of Lord Ram (who carries out the Lord’s instructions and acts on his behalf, and therefore Hanuman represents Lord Ram as far as the devotee is concerned) (sriramadutam).’  
(2)

[Now begins the Vadvaanal Stotra itself as follows:-]

### श्री हनुमान वडवानल स्तोत्र

ॐ ह्रां ह्रीं ॐ नमो भगवते श्रीमहा-हनुमते प्रकट-पराक्रम  
सकल-दिङ्मण्डल-यशोवितान-धवलीकृत-जगत-त्रितय  
वज्र-देह रुद्रावतार लंकापुरीदहय उमा-अर्गल-मंत्र  
उदधि-बंधन दशशिरः कृतान्तक सीताश्वसन वायु-पुत्र  
अञ्जनी-गर्भ-सम्भूत श्रीराम-लक्ष्मणानन्दकर कपि-सैन्य-प्राकार  
सुग्रीव-साह्यकरण पर्वतोत्पाटन कुमार-ब्रह्मचारिन् गंभीरनाद  
सर्व-पाप-ग्रह-वारण-सर्व-ज्वरोच्चाटन डाकिनी-शाकिनी-विध्वंसन ॥ 3 ॥

Sri Hanuman Vadvaanal Stotra:

om rhaam rhim om namo bhagwate shri mahaa-hanumate prakat-praakrama  
sakal-digmandal-yashovitaana-dhavalikruta-jagatritaya  
vajradeha rudraavataara lankaapuri-dahana umaa-argal mantra  
udadhi-bandhana dashashiraha krutaantaka siitashvashana vaayuputra  
anjani-garbha-sambhuta shriraam laxmanaanandakara kapisainya praakaara  
sugriiva-saahyakaran parvatopaatana kumara-brahmachhaarin gambhiranaada  
sarva-papa-graha-vaaran-sarva-jvarochchaatana daakini-shaakini-  
vidhvansana II 3 II

Verse no. 3: - {Now starts the Prayer of Lord Hanuman with the chanting of certain Beej Mantras, followed by a litany of his glories and virtues for which he is so well known and respected by the devotee who is worshipping Lord Hanuman.}

‘Om rhaam rhim Om! I bow before and salute the Great Lord God Hanuman (bhagwate shri mahaa-hanumate) whose magnificent glories, marvellous achievements and excellent virtues have revealed in this world, and are well known in every corner of it (prakat-praakrama).

His fame and glories shine brilliantly in all the three divisions of the world; the bright banner of his victories, his spotless virtues, his holiness and divinity is held aloft proudly everywhere (sakal-digmandal-yashovitaana-dhavalikruta-jagatritaya ). {The three divisions of the world are (i) the heavens, (ii) the terrestrial world, and (iii) the subterranean world.}

He has a muscular body which is as strong and powerful as Vajra (the weapon of Indra, the king of gods, which is said to be moulded from the toughest and the strongest material in existence) (vajradeha).

He is a manifestation of Lord Rudra, the eleventh and furious form of Lord Shiva (rudraavataara).

He had burnt Lanka, the capital of the cruel demons, to ashes (lankaapuri-dahana). {The episode of the ‘burning of Lanka’ itself shows that Hanuman was a manifestation of Lord Rudra, the angry form of Lord Shiva. In this form, Hanuman represented the wrath of Lord Shiva; Hanuman was a de-facto Lord Rudra in action.}

He is well-versed in the esoteric Mantra related to goddess Uma (the consort of Lord Shiva) (umaa-argal mantra)<sup>1</sup>.

{<sup>1</sup>The Mantras of Uma that are used in Tantric forms of worship are being referred to here. It is to be specially noted that this fact, i.e. that Hanuman was an expert in the esoteric Mantras used to worship goddess Uma, is mentioned here in the context of the ‘burning of Lanka’—because Hanuman had to counter and nullify the protective shield that Ravana, the king of demons, had been enjoying by the virtue of his offering Tantric forms of prayers and worship to goddess Katyayni, also known as goddess Chandika, the ferocious form of goddess Uma and the patron deity of the battle-field. Ravana was her devotee and had patronised her. At the same time, Ravana was also a great devotee of Lord Shiva. So therefore, it becomes obvious that Hanuman could trounce Ravana and burn his city of Lanka fearlessly because Hanuman knew how to neutralise the goddesses’ Mantra. Here it is relevant to note that this story of Ravana being killed only after Lord Ram had prayed to goddess Katyayani for victory, and her other form known as Chandika withdrawing her protective shield over Ravana so that he could be killed in the battle-field of Lanka, has been narrated in great detail in ‘Devi Puran Ramayan’: (a) in its Canto 44, verse nos. 1-16 we that Lord Ram had offered his worship to goddess Kayayani, and verse nos. 17-19 when the goddess assured Lord Ram of victory over Ravana; and (b) in Canto 45, verse nos. 18-20, 23-26 and 32-36 we read that goddess Chandika promised to withdraw her protection to Ravana, leading to his ultimate defeat and death in the epic War of Lanka.}

The son of the wind-god (i.e. Lord Hanuman) (vaayuputra) was instrumental in having the great bridge constructed successfully over the ocean (udadhibandhana).

{It was on this bridge that Lord Ram and his mighty army of monkey and bear warriors had crossed to Lanka.}

He was also instrumental in bringing to an end the tyranny of the ten-headed Ravana by getting him slayed during the War of Lanka (*dashashiraha krutaantaka*).

He had met Sita in Lanka and had assured her of deliverance from her captivity as well as torments from which she was suffering (*siitashvashana*)<sup>2</sup>.

{<sup>2</sup>This event is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 9 that precedes Doha no. 15—to Chaupai line no. 8 that precedes Doha no. 16.}

He had given honour to mother Anjani by being her son (*anjanii garbhasambhuta*).

He gave joy to Lord Ram and Laxman (the Lord's younger brother who had been his constant companion in the forest where the two first met Hanuman) (*shriraam-laxman-aanandakara*)<sup>3</sup>.

{<sup>3</sup>This statement refers to the event when Laxman was restored back to life by the efforts of Hanuman who had brought the herb necessary for Laxman's revival when he was wounded and lay unconscious in the battle-field of Lanka. Obviously, this service endeared Hanuman to both Lord Ram and Laxman. Lord Ram was so pleased with Hanuman that the Lord had affectionately embraced him and expressed his indebtedness—refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 62. On an earlier occasion too, when Hanuman brought the good news that Sita has been found, Lord Ram had embraced him and said that he would ever be indebted to Hanuman—refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-8 that precede Doha no. 32.}

He was the commander-in-chief and had led the monkey army from the front in its assault on Lanka's fort and the subsequent battles, coming to the aid of monkey warriors and lending them support wherever and whenever needed (*kapisainya praakaara*)<sup>4</sup>.

{<sup>4</sup>We read in Ram Charit Manas that Hanuman was assigned to lead the army at the western gate of the fort of Lanka. He had jumped on the fort's wall and single-handedly thrashed Meghanad, the powerful son of Ravana, and unleashed havoc on the demon army—apropos: Lanka Kand, Chaupai line nos. 3-8 that precede Doha no. 43. Subsequently, whenever the tide of war turned unfavourable for the monkey army, it was Hanuman who led the counter-charge to reverse the trend and give his warriors an upper-hand— for example, refer to Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-4 that precede Doha no. 51.}

He had been of great help to Sugriv (*sugriivasaahya*)<sup>5</sup>.

{<sup>5</sup>Sugriv had been chased out of the kingdom of Kishkindha by his elder brother Baali. Sugriv lived in perpetual fear of being traced and killed by his inimical brother. Hanuman had accompanied Sugriv into exile, and he had been instrumental in forging a bond of friendship between Sugriv and Lord Ram. In subsequent developments, Lord Ram helped Sugriv get back his rights to the throne of Kishkindha by eliminating his enemy, his own brother Baali. This is how Hanuman had helped Sugriv. This episode is narrated in detail in Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 1—to Doha no. 11.}

He had lifted the entire mountain (with the necessary medicinal herbs needed to revive Laxman and brought it to Lanka) (*parvatopaatana*)<sup>6</sup>.

{<sup>6</sup>This episode is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 7 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62.}

He was a celibate since birth (*kumara brahmacharin*).

And whenever he roared, his voice resonated with the gravity, the depth and the density resembling the sound that prevails in the cosmos, known as the ‘Naad’ (gambhiiranaada).

Lord Hanuman is able to get rid all types of fear that torment his devotees—viz. he eliminates fear from the evil consequences of sins, of opposed stars and planets (according to astrological charts and horoscopes) (sarva-papa-graha-vaaran), all kinds of sufferings caused by high fever (which is said to be the result of some kind of black magic or curse of an evil eye cast upon a person in order to make him miserable and suffer) (sarva-jvarochchaatana), as well as all kinds of evil spirits such as Shakini, Dakini etc. Verily indeed, Hanuman is able to neutralise such demonic forces and trounce these devils (daakini-shaakini-vidhvansana). (3)

ॐ ह्रां ह्रीं ॐ नमो भगवते महावीर-वीराय  
 सर्व-दुःख निवारणाय ग्रह-मण्डल सर्व-भूत-मण्डल सर्व-पिशाच-मण्डलोच्चाटन  
 भूत-ज्वर-एकाहिक-ज्वर, द्वायाहिक-ज्वर, त्रयाहिक-ज्वर  
 चातुर्थिक-ज्वर, संताप-ज्वर, विषम-ज्वर, ताप-ज्वर,  
 माहेश्वर-वैष्णव-ज्वरान् छिन्दि-छिन्दि यक्ष ब्रह्म-राक्षस  
 भूत-प्रेत-पिशाचान् उच्चाटय-उच्चाटय स्वाहा । 4 ।

om rhaam rhim om namo bhagwate mahaaviiraviiraaya

sarvadukha nivaaranaaya graham-mandala sarva-bhut-mandal sarva-  
 pishaacha-mandalochchaatana

bhoota-jvara ekaahika-jvara dwayahika-jvara trayaahika-jvara

chaaturthik-jvara santaap-jvara visham-jvara taap-jvara

maaheshvara-vaishnava-jvaraan chindhi chindhi chindhi yaksha  
 brahmaraakshasa

bhoota-preta-pishaachaan uchchaataya-uchchaataya swaha II 4 II

Verse no. 4: - Om rhaam rhim om! I salute and bow to the Great God Lord Hanuman who is very brave, valiant and powerful (om namo bhagwate mahaaviiraviiraaya).

He is the ultimate saviour and protector for his devotees as he can eliminate all sorts of miseries, problems, distress, grief, fear, torment and horror, of all denominations and variations, that are caused by any kind of inimical or evil forces in this world (sarvadukha nivaaranaaya).

{Now follows a list of such forces that can cause some or the other kind of trouble and problem for a devotee--}

All kinds of problems associated with a horde of inimical planets and stars (graham-mandala), with hordes of inimical creatures of all denominations (sarva-

bhut-mandal), with hordes of evil ogres, devil and Satan, no matter how powerful and mighty they might be (sarva-pishaacha-mandalochchaatana).

Lord Hanuman also grants protection against different kinds of fevers caused by evil eyes and black magic as well as by evil forces (bhoota-jvara)—such as those fevers that come on suddenly (without any apparent reason or cause) (ekaahika-jvara), fever that lasts for two days or weeks (dwayahika-jvara), three days or weeks (trayaahika-jvara), four days or weeks (chaaturthik-jvara); fever that cause delirium and give great deal of misery to the sufferer (santaap-jvara); fever that is intractable and difficult to treat (visham-jvara); and fever with extremely high temperature (taap-jvara).

All kinds of fevers from which devotees of Lord Shiva and Lord Vishnu suffer (maaheshvara-vaishnava-jvara)—oh Lord Hanuman, eliminate all such fevers, crush the cause of such fevers, and remove fear from such fevers by tearing apart the evil forces that cause such fears (chindhi chindhi chindhi).

Rupture, pierce and tear to pieces (chindhi chindhi chindhi) the horrors caused by Yakshas and Brahm-Rakshas (special categories of evil spirits) (yaksha brahmaraakshasa).

Similarly, uproot and throw away (uchchaataya-uchchaataya) all kinds of ghosts, ogres, devils, demons, Satan and their likes (bhoota-preta-pishaachaan).

Oh Lord Hanuman, burn them all as I offer this oblations to the sacred fire to honour you; I hereby offer my oblations to the sacred fire with this prayer to you (swaha)<sup>7</sup>.

{<sup>7</sup>The word “swaha” is usually pronounced at the time of offering oblations to the fire while doing a fire sacrifice. So therefore, the use of this word in this hymn indicates that the worshipper is performing a ‘fire sacrifice’ while chanting this Vadvaanal Stotra. This is to be expected because all Tantric forms of worships involve doing some kind of fire sacrifice. It may also mean that the worshipper acknowledges the fact that Lord Hanuman has the same potentials and dynamism as the Fire-God. It is also obvious why this particular virtue is expected to be present in Lord Hanuman—for he had burnt the city of Lanka as if the Fire-God himself was doing it.} (4)

ॐ ह्रां ह्रीं ॐ नमो भगवते श्रीमहा-हनुमते  
 ॐ ह्रां ह्रीं हूं ह्रौं ह्रः आं हां हां हां हां  
 ॐ सौं एहि एहि ॐ हं ॐ हं ॐ हं ॐ हं  
 ॐ नमो भगवते श्रीमहा-हनुमते श्रवण-चक्षुर्भूतानां  
 शाकिनी डाकिनीनां विषम-दुष्टानां सर्व-विषं हर हर  
 आकाश-भुवनं भेदय भेदय छेदय छेदय मारय मारय  
 शोषय शोषय मोहय मोहय ज्वालय ज्वालय  
 प्रहारय प्रहारय शकल-मायां भेदय भेदय स्वाहा। 5 ।

om rhaam rhim om namo bhagwate shri mahaa-hanumate

om rhaam rhim rhum rhaim rhaha aam haam haam haam



aaoum soum ehi ehi om ham om ham om ham om ham

om namo bhagwate shriimahaahanumate shravana chakshubhootaanaam

shaakini daakiniinaam vishama-dushtaanaam sarva-visham hara hara

aakaasha-bhuvanam bhedaya bhedaya chedaya chedaya maaraya maaraya

shoshaya shoshaya mohaya mohaya jvaalaya jvaalaya

prahaaraya prahaaraya sakala maayaam bhedaya bhedaya swaha II 5 II

Verse no. 5: - om rhaam rhim om! I salute and bow before Lord God, the Great Hanuman (bhagwate shri mahaa-hanumate)!

{Now the following Beej Mantra are chanted:-} om rhaam rhim rhum rhaim rhaha aam haam haam haam aaoum soum ehi ehi om ham om ham om ham om ham!! OM Salutations to the Great Lord God Hanuman (Om namo bhagwate shriimahaahanumate)! I pray to him to protect me from diseases of the eyes and the ears as well as of all other organs (shravana chakshu-bhootaanaam).

Oh Lord, remove the fear from all kinds difficulties associated with wicked and negative elements (vishama-dushtaanaam) such as evil spirits, demonic forces and devils represented by Shakini-Dakini etc. (shaakini daakiniinaam), as well as from poisons and harmful things of all kinds (sarvisham)—eliminate them, eradicate them (hara hara)!

Wherever such harmful elements exist, whether they be in the sky or in any of the divisions of the world (aakaasha-bhuvanam)—verily, pierce them, rupture them, tear them apart (bhedaya bhedaya chedaya chedaya), hit them hard, slay them (maaraya maaraya), vanquish them, subdue and trounce them (shoshaya shoshaya), trap them, ensnare them (mohaya mohaya), burn them, reduce them to ashes (jvaalaya jvaalaya).

Attack them and assault them from all sides (prahaaraya prahaaraya) (so that they can't escape from you). Shackle all kinds of delusions and tormenting elements, however great they are (sakala maayaam), and pierce them, rupture them, tear them apart so that they stop tormenting me (bhedaya bhedaya).

I hereby offer my oblations to the sacred fire with this prayer to you; I offer this oblation to the sacred fire to honour you (swaha). (5)

ॐ ह्रां ह्रीं ॐ नमो भगवते महा-हनुमते सर्व-ग्रहोच्चाटन  
परबलं क्षोभय क्षोभय सकल-बंधन मोक्षणं कुर-कुरु  
शिरः-शूल गुल्म-शूल सर्व-शूलान्निर्मूलय निर्मूलय

नागपाशानन्त-वासुकि-तक्षक-कर्कोटकालियान्  
यक्ष-कुल-जगत-रात्रिञ्चर-दिवाचर-सर्पान्निर्विषं कुरु-कुरु स्वाहा। 6 ।

om rhaam rhim om namo bhagwate shri mahaa-hanumate

sarva-grahochchaatana

parabalam kshobhaya kshobhaya sakala bandhana mokshanam kuru kuru

shirahashula gulmashula sarva-shoolaannimoolaya nirmuulaya

naagapaashaananta-vaasuki-takshaka-karkotakakaaliyaan

yakshakula jalagata raatrinchara divaachara sarvaannirvisham kurukuru  
swaha II 6 II

Verse no. 6: - om rhaam rhim om! I bow before Lord God, the Great Hanuman (namo bhagwate shri mahaa-hanumate), who is the vanquisher or the eliminator of all evil consequences having their origin in malefic stars and planets (sarva-grahochchaatana).

He is extremely powerful, able, strong and competent enough (parabalam) to free me from all sorts of miseries, distresses, troubles and problems that cause grief to me (kshobhaya kshobhaya), and have their genesis in different kinds of bondages and fetters that surround me (sakala bandhana).

I pray to Lord Hanuman repeatedly to please grant freedom and deliverance to me from all such bondages and fetters; please do it urgently (mokshanam kuru kuru).

I pray to him to grant me protection from headaches (shirahashula), body ache (gulmashula) and all other kinds of pains and sufferings that torment me (sarva-shoolaannimoolaya). Please eradicate them completely from their roots (so that they don't return to haunt me again) (nirmuulaya).

I also pray to him to grant protection to me and free me from the fear of being caught in a snare by different kinds of poisonous snakes of different species (naagapaashaananta), such as Vasuki, Takshak, Karkot etc., (vaasuki-takshaka-karkota) all of whom are like death personified (kakaaliyaan).

Similarly, I pray to him to protect me from the danger posed by evil spirits represented by Yakshas and their likes (yakshakula), from other evil forces of this world (jalagata), those who move out in the open during the night (such as wild and dangerous nocturnal animals) (raatrinchara) as well as those who move around in the daytime (such as human beings who are inimical to me) (divaachara).

These dangerous and cruel entities are no less poisonous and difficult to oppose than the poisonous serpents that lie hidden inconspicuously here and there, and attack the victim all of a sudden (sarvaannirvisham). {This is because they

suddenly pounce upon their victims and kill them when he least expects such an attack. In this situation, it is Lord Hanuman's constant vigil and grace that is the only guard which can protect his devotees.}

Please do it; please do it (i.e. please grant me this protection and please eliminate all such threats to me and my life) (kurukuru).

I hereby offer my oblations to the sacred fire with this prayer to you; I offer this oblation to the sacred fire to honour you (swaha). (6)

ॐ ह्रां ह्रीं ॐ नमो भगवते महा-हनुमते  
राजभय चोरभय पर-मन्त्र-पर-यन्त्र-पर-तन्त्र  
पर-विद्याशेदय छेदय सर्व-शत्रून्नासय  
नाशय असाध्यं साधय साधय हुं फट् स्वाहा। 7।

॥ इति विभीषणकृतं हनुमद् वडवानल स्तोत्रं ॥

om rhaam rhim om namo bhagwate shrimahaahanumate  
raajabhaya chorabhaya paramantra parayantra paratantra  
paravidyaashchedaya chedaya sarva-shatrunnaasaya  
naashaya asaadhyam saadhaya saadhaya hum fatt swaha II 7 II

II iti vibhishana kritam hanumat vadavaanala sotram sampoornam II

Verse no. 7: - om rhaam rhim om! I bow before Lord God, the Great Hanuman (namo bhagwate shrimahaahanumate)!

I pray to Lord Hanuman to protect me against the wrath of kings and rulers of all denominations (raajabhaya), from thieves (chorabhaya), as well as from the evil effects of the supernatural, such as from Mantra, Yantra and Tantra (paramantra parayantra paratantra) (that are done by my enemies and those opposed to me to harm me and my interests)<sup>8</sup>.

{<sup>8</sup>Here the worshipper requests Lord Hanuman to protect him and ensure his safety from the bad effects of Black Magic and other types of occult practices that revolve around elaborate rituals done in Tantric forms of worship (known as Tantra), that use many kinds of instruments (known as Yantra) and magical chants (known as Mantras) with an intent to make the targeted person suffer. It is done by enemies of a person.}

Oh Lord Hanuman, please neutralise, eliminate and get rid of the bad effects of supernatural forms of evil eyes cast upon me (as mentioned herein above) (paravidyaashchedaya chedaya).

Oh Lord, please make me free from all kinds of enemies; kindly neutralise and negate all inimical forces that torment me (sarva-shatrunnaasaya).

Please destroy, eliminate and eradicate all kinds of causes that torment me and subject me to sufferings and distress, no matter how intractable and difficult they might be (naashaya asaadhyam).

Everything is possible for you to do; everything is within your reach (saadhaya saadhaya)<sup>9</sup>. (So therefore I beseech you to please do what is needed to protect me and my safety!)

{<sup>9</sup>This particular word, i.e. ‘saadhaya’, means to accomplish success in something, however difficult it is. So, it can mean two things here: viz. (a) it may refer to Lord Hanuman’s ability to eliminate all the sufferings and fears of his devotee no matter how hard or difficult they may be, and (b) it may also mean that the devotee prays to Lord Hanuman to give him sufficient knowledge, strength, energy and power so that, with the help of the Lord’s blessings, he himself can overcome all difficulties and adverse situations.}

With this humble prayer, I hereby offer my oblations to the sacred fire to offer my worship to you and honour you by pronouncing the Beej Mantras relevant to this worship: ‘hum fatt swaha’. (7)

—With this ends the ‘Vadvaanal Stotra’ composed by Vibhishan in honour of Lord Hanuman—

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## Section 2.15—Slokas in Honour of Lord Hanuman from:

### (i) Rig Veda; (ii) Narad Puran & (iii) Anand Ramayan

In the verses that follow herein below, we shall see how Lord Hanuman has been praised and glorified in the Rig Veda, the Narad Puran, and the Anand Ramayan:-

(A) Verses from the Rig Veda lauding Lord Hanuman and honouring his glories:

1- अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतम् ॥  
[Rig Veda 1/12/1]

1- agniṃ dūtaṃ vṛṇīmahe hotāraṃ viśvavedasam /  
asya yajñasya sukratam // [Rig Veda 1/12/1]

Verse no. 1: - We pay our obeisance to him (i.e. Lord Hanuman) who as a messenger of Lord Ram, a manifestation of the Supreme Being, had demolished the demons and

burnt their city of Lanka by assuming a fiery form. His deed was so glorious that it reminds one of the Fire God who reveals himself during a fire sacrifice to bless those who are righteous and punish those who are evil. [Rig Ved 1/12/1]

2- ममच्चन ते मघवन् व्यंसो निविविध्वाँ अप हनू जघान ।

अथा निविद्ध उत्तरो बभ्रुवाँछिरो दासस्य सं पिणग्वधेन ॥ [Rig Veda 4/18/9]\_

2- mamaccana te maghavan vyamso nivividhvām'apa hanū jaghāna /

adhā nividdha uttaro babhūvāñ chiro dāsasya saṁ piṇagvadhena //

[Rig Veda 4/18/9]

Verse no. 2: - 'Oh Indra, the Lord of the rain-bearing clouds (maghavan)! One day when the mighty Hanuman, during his childhood days, had fearlessly faced you and playfully tried to catch the ears of your huge mount, the elephant called Erawat, you had become very annoyed at his behaviour for you deemed it as being too arrogant and an insult to your stature as a great god. Therefore, in order to discipline the child Hanuman and stop him from creating more nuisances, you had hit him hard with your powerful weapon known as the Vajra (the thunderbolt). The Vajra struck his chin, as a result of which his chin-bone broke. It was this incident that lent Hanuman, the future servant and devotee of Lord Ram, his famous name of 'Hanuman', literally meaning one whose chin had been broken to signify that his pride of being very strong, invincible and fearless had been crushed. {The word 'Hanu' means to break; and 'Maan' means pride, ego and a sense of superiority.}<sup>1</sup> [Rig Ved 4/18/9]

[Note—<sup>1</sup>This incident relates to the childhood days of Hanuman, and it is narrated in detail in Chapter no. 3. Briefly the story goes that one day the child Hanuman felt very hungry. When he saw the sun rising in the sky, he thought it to be ripe fruit. So he leapt to grab it. Just at that time, Rahu, the severed head of a demon by that name, had come to gobble the sun as part of his routine exercise, a development that is said to be the cause of the solar eclipse. When Hanuman saw Rahu, he turned towards the latter and lunged at him. Terrified out of his wits, Rahu rushed to Indra, the king of the gods, to complain that some other demon is preventing him from his promised meal, i.e. stopping him from devouring the sun. Indra mounted his elephant and rushed to see what the issue was. When Hanuman saw the huge ears of the elephant swinging right and left, he was so fascinated that he playfully turned towards the giant elephant to catch hold its ears and twist them. Indra was stunned as well as annoyed at Hanuman's dare-devilry; seeing no other way to stop him, Indra threw his Vajra at the child. This powerful weapon struck the child on his chin, and he fell down. The strike broke his chin-bone. Since that time, Hanuman came to be known by this name.]

3. अनु स्वाधामक्षरन्नापो अस्याऽवर्धत मध्य आ नाव्यानाम् ।

सधीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि यून् ॥

[Rig Veda 1/33/11]\_

3- anu svādhāmakṣarannāpo asyā'vardhata madhya ā nāvyanām /  
sadhricīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn //  
[Rig Veda 1/33/11]

Verse no. 3: - {This verse gives us another reason why Indra, the king of the gods, became so annoyed with Hanuman when the latter was a child as to hit him with his weapon known as the Vajra which broke the child Hanuman's chin-bone.}

Hanuman lived and grew up on the shores of the heavenly ocean. As a child, he was very playful, active, restless and mischievous. He used to plunge in the heavenly ocean and churn its water. Indra's elephant Erawat often went to take a dip in this ocean, as also did the gods who would come to this ocean like we humans do when we visit the ocean or the sea for recreational purposes. Hanuman's childhood pranks and mischief caused a lot of annoyance to them. When Indra, the king of the gods, came to know about it, he mounted his elephant to go and discipline Hanuman. When Hanuman, the child, saw Indra riding towards him on his gigantic elephant, he was mightily amused; so Hanuman leapt towards Indra's elephant to grab its ears and twist them. Obviously this greatly annoyed Indra, who threw his weapon, the Vajra, at the child to stop him from creating nuisance. The Vajra hit the child on his chin, thereby breaking the chin-bone. [Rig Ved 1/33/11]

[Note—There are two kinds of oceans – the cosmic ocean, and the other is the terrestrial ocean. The cosmic ocean is the heavenly ocean known as 'Kshir Sagar', the ocean of water that is pure, holy and sanctified. It is in this ocean that Lord Vishnu reclines on the coiled body of the celestial serpent known as Seshnath. The terrestrial ocean is found on earth; its water is low-grade, sour and impure. It is believed that the celestial ocean pours its excess water on the earth which in turn forms the great waterfalls, pristine clean lakes in the upper reaches of the mountains, as well as the holy rivers. All these water bodies, which owe their source of water to the heavenly ocean, finally empty out into the terrestrial oceans, thereby feeding them with an endless source of water. Now, this water of the terrestrial ocean evaporates to form the clouds, which in turn produce the rains, and this rain then becomes a source of water that feeds all other types of water bodies on earth, such as smaller oceans known as the seas, as well as other ordinary water bodies known as the rivers, ponds, lakes, wells etc.

Hanuman used to live near the heavenly ocean before he came down to earth to serve Lord Ram. It ought to be particularly noted here that Lord Ram was a manifestation of Lord Vishnu who reclines on the coiled body of the celestial serpent known as Seshnath as the latter floats on the surface of the celestial ocean known as the Kshir Sagar. So, when Hanuman came to know that his beloved Lord is going down to earth as Lord Ram, he decided that he too would come down to accompany Lord Ram and serve him. This is the unique style of the Vedas—i.e. instead of clearly marking out the flow of events so that even an ordinary person can understand them, they employ a round-about method, leaving their correct interpretation and understanding to the wisdom and the intelligence of a person. This is one of the reasons why it is so difficult to comprehend the complexities of the Vedas and unravel their mysteries.]

4. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं होतारं रत्नधातमम् । [Rig Veda 1/1/1]

4- agnimīle purohitam yajñasya devamṛtvijam hotāraṁ ratnadhātamaṁ //  
[Rig Veda 1/1/1]

Verse no. 4: - Hanuman had played the crucial role of a priest presiding over a fire sacrifice when he lighted a sacred fire to solemnise the bond of friendship between Sugriv, the prince of the monkeys, and Lord Ram, and himself stood as a witness<sup>1</sup>.

He had slayed the demons who were tormenting the sages and gods.

He had acted as a messenger of Lord Ram to carry his gem-studded signet ring to Sita who was held in captivity by the tormentor of the sages and the gods, i.e. by the demon king Ravana. [Rig Veda 1/1/1]

5. हिरण्यरूपः स हिरण्यसंदृगपां नपात् सेदु हिरण्यवर्णः ।

हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै । [Rig Veda 2/35/10]

5- hiraṇyarūpaḥ sa hiraṇyasamdr̥gapāṁ napāt sedu hiraṇyavarṇaḥ /  
hiraṇyayātpari yonerniṣadyā hiraṇyadā dadatyannamasmai //  
[Rig Veda 2/35/10]

Verse no. 5: - He has a body which is as charming and glamorous as that of a deer (which is considered by poets as the most beautiful animal in the world).

His complexion is radiant and glowing like the shine of pure gold<sup>1</sup>.

In fact, his splendour and radiance equals to that of the sun\*. {This also means that when he stood before the sun as a child, his splendour and radiance were similar to those of the sun. It appeared that two suns were present side by side in the sky.}

Those who are able to make charities and can afford to give gold in the form of alms, they are actually honouring this quality of Lord Hanuman and paying homage to him. In the same vein, those who distribute sweets in the form of rounded balls of yellow colour (called a 'laddu') also honour this quality of Lord Hanuman—i.e. that he has a natural radiance that is like gold.

Like the celestial sun that shines in the sky and fills it with its light, Lord Hanuman's presence illuminates the world. {To wit, Lord Hanuman acts as a beacon of hope for his devotees; his glories and virtues light up the otherwise dark world ridden by evil and negative forces just like the sun that removes the darkness of the night, and becomes a harbinger of hope and joy when it rises in the sky.} [Rig Veda 2/35/10]

[Note—<sup>1</sup>Lord Hanuman's natural radiance and glow resembling that of pure gold, or the brilliant halo surrounding the sun\* are symbolic of his excellent character and virtuous nature, as well as of the lofty ideals and principles he stands for, values in life, and implements in all his acts and deeds. He is like a 'gold-standard' of stellar qualities such as righteousness, auspiciousness, probity, devotion, piety, compassion, willingness to help his devotees and those who are in distress, even going out of his way to follow these principles, and all other good qualities that are lauded in the

scriptures. This is the reason why he is so dear to Lord Ram; he reflects the Lord's own glories, ideals and virtues in whatever he does.]

6. देवास आयन् परषूँ रबिभ्रन् वना वृश्न्तो अभिविडिभरायन् ।  
निसुद्रुवं दधतो वक्षणासु यत्रा कृपीटमनु तदहन्ति ॥ [Rig Veda 10/28/8]–

6- devāsa āyan paraṣūṁ<sup>ṛ</sup> rabibhṛan vanā vṛúānto abhiviḍbhirāyan /  
nisudruvaṁ dadhato vakṣaṇāsu yatrā kṛpīṭamanu taddahanti //  
[Rig Veda 10/28/8]

Verse no. 6: - {The context of this verse is this— When Hanuman started killing the demons in the garden, known as the Ashok Vana, where Sita was held captive by Ravana, the demon king of Lanka, those demon warriors who survived the onslaught rushed to inform their king. They thought that a large number of gods have come all at once to attack them from all the sides simultaneously because Hanuman was extremely swift in his attack, quickly changing strategy and manoeuvring so fast that the demon warriors were unhinged and left dazed as if hallucinating during a nightmare. Thus, they ran to Ravana with the following report:—} \*

‘Oh Lord, many Gods have arrived at the Ashok garden to wreak havoc in it. They have snatched our battle-axes and have attacked and hammered us wildly; they have scattered and killed our (family) members, and have run amok in the garden where they are destroying everything in their way. They are burning our houses and our stock of firewood. They are burning the trees in the garden, and the resultant fire has spread fast to destroy all other trees in the adjoining areas of the city. Oh Lord, the whole place is ablaze even as the Gods seem hell-bent to vent their vengeance upon us.’ [Rig Veda 10/28/8]

[Note--\*This verse, along with the ones that follow herein below, are similar to the well-known ‘Sundar Kand’ of the story of the Ramayana. In this Kand or Canto, Hauman’s arrival in Lanka in search of Sita, his meeting her, his burning of the city of Lanka, and his return to Lord Ram with the good news that Sita has been found—are narrated. These verses briefly summarise the entire Sundar Kand which is universally regarded as a eulogy sung in honour of Lord Hanuman.]

7. शशः क्षुरं प्रत्यंचम् जगाराद्रि लोगेन व्यभेदमारात् ।  
बृहन्तं चिदहते रन्धयानि वयद्वत्सो वृषभं शूशुवानः ॥ [Rig Veda 10/28/9]–

7- śaśaḥ kṣuraṁ pratyāñcam jagārādri logena vyabhedamārāt /  
br̥hantaṁ cidṛhate randhayāni vayadvatso vṛṣabhaṁ śūśuvānaḥ //  
[Rig Veda 10/28/9]



Verse no. 7: - {When the terrified demon warriors reported to Ravana about Hanuman's actions in the Ashok garden as narrated in the previous verse, he (Ravana) became worried, pensive and repentant. He realized that his time is up, and that he had bitten more than what he could chew and swallow by making the mistake of abducting Sita. He regretted that he had made a grave error of judgment, but now it was too late to mend things. His ego, arrogance and the false sense of self-respect prevented him from asking forgiveness from Lord Ram; he realized that what he had previously thought to be an impregnable city of Lanka has now become vulnerable to the wrath of the gods because by bringing Sita he had himself created a breach in the otherwise solid rock-like defenses of his city.}

Ravana rued over the matter and thought to himself: 'My condition is similar to an animal called Sashak (a hare) which tries to swallow the sharp-edged animal called an Asi (the porcupine), and in the process get killed himself<sup>1</sup>. Or else, I am dumb like someone who wants to demolish a mountain by hitting it with a clod of mud. I have abandoned the supreme Blissful Lord residing within me, and have been so deluded that I had yielded to the pleasures of the world and the senses.' [Rig Veda 10/28/9]

[Note—<sup>1</sup>The porcupine is a wild rodent that has arrow-like sharp spines or quills, and if the hare grabs it then obviously these sharp quills get stuck in the poor hare's throat and all over the body, thereby killing it.]

8. सुपर्ण इत्था नखमासिषायावरुद्धः परिपदं न सिंहः  
निरुद्धश्चिन्महिषस्तप्यावान् गोधा तस्मा अयथं कर्षदेतत् ॥

[Rig Veda 10/28/10]

8- suparṇa itthā nakhamāsiṣāyāvaruddhaḥ paripadam na siṃhaḥ /  
niruddhiūānmahiṣastarṣyāvān godhā tasmā ayatham karṣadetat //

[Rig Veda 10/28/10]

Verse no. 8: - Then Ravana ordered that Hanuman be captured using the Brahma's weapon. In spite of being tied by the Brahma's weapon (which was infallible, and like a strong shackle it tied the victim tightly in its grip)<sup>1</sup>. Once the demons were successful in ensnaring Hanuman using this powerful weapon, they used all their might to pull him and drag him to Ravana's court. But to their dismay, it was not an easy task, for Hanuman acted like a ferocious lion that roars terrifyingly because it is accustomed to being free in the wilds, or a thirsty wild bull that has been prevented from going to a water body to quench its thirst, both being forcefully tied and dragged against their free will.

{To wit, all the strength of all the demon warriors failed to control Hanuman who moved around like a free bull in a shop selling ceramics and china-ware, or a fierce lion tearing against its shackles and ready to pounce on its tormentors at the least opportunity. He jumped, roared and lunged wildly to the right and the left, yelling wildly and yanking vigorously at the rope with which the demons tried to drag him to Ravana's court. It was war of wits between a single individual Hanuman who was pitted against the combined might of countless demon warriors, muscular and heavily built, with bodies like that of seasoned wrestlers. Hanuman gave them a tough

time, and all their strengths were sapped, leaving the demons exhausted by the time they reached Ravana with their prized victim.} [Rig Veda 10/28/10]

[Note—<sup>1</sup>Hanuman did not wish to undermine the sanctity of Brahma's weapon which was regarded as infallible. So he decided to allow himself to be voluntarily captured. This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 19—to Chaupai line no. 2 that precedes Doha no. 20.

The verse nos. 9-10 that follow herein below also give the reason why Hanuman decided to yield to Brahma's weapon, thereby allowing himself to be tied by the demon warriors.]

9. अक्षानहो नह्यत नोत सोम्या इष्कृणुध्वं रशना ओत पिंशत ।  
अष्टाबन्धुरं वहताभितो रथं येन देवासो अनयन्नभि प्रियम् ॥

[Rig Veda 10/53/7]—

9- akṣānaho nahyata nota somyā iṣkrṇudhvaṃ raśanā ota piṃśata /  
aṣṭābandhuraṃ vahatābhito rathaṃ yena devāso anayannabhi priyam //  
[Rig Veda 10/53/7]

Verse no. 9: - Initially, when Hanuman defied Brahma's weapon and refused to be captured by it, the Gods prayed to him in order to preserve the sanctity and importance of it, saying: 'Oh Lord Hanuman! The demon Akshay Kumar (son of Ravana) who had come to trap you, got himself trapped by death instead (i.e. he got killed in the battle with you)<sup>1</sup>.

But please accept our request and maintain the decorum and importance of this Brahma's weapon, and don't defy it, at least for the time being. If you wish, you can trample upon it or dash it later on. Please allow your body to be tied by it at 8 places (2 shoulders, 2 arms, 2 legs, abdomen & waist = 8). This kind deed of yours will help us all, and maintain the authority and glory of Lord Ram himself\*.'

{\*It is because Ravana is destined to be slayed by Lord Ram. So, if you do not play your part in the larger scheme of things by not surrendering to Brahma's weapon and allowing yourself to be captured, and instead confronting Ravana and slaying him yourself during this trip, it would not only undermine Brahma's authority but also supersede Lord Ram's mandate of just finding out about Sita and reporting back to him. If you kill Ravana just now, it would also undermine Lord Ram's own glories as the one who defeated the mighty demon army and got rid of the cruel demon king Ravana on the strength of his arms. Surely, you would not want either of these two things to happen. So therefore, oh Lord, please be wise to surrender voluntarily to Brahma's weapon and allow yourself to be trapped by the demon warriors who it to catch hold of you.} [Rig Veda 10/53/7]

[Note—<sup>1</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Chaupai line nos. 7-8 that precede Doha no. 18.]

10. रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।  
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिव्या स रिषः पातु नक्तम् ॥

[Rig Veda 10/87/1, Atharva Veda 8/3/1]—

10- rakṣoḥaṇaṃ vājinamā jigharmi mitraṃ prathiṣṭhamupa yāmi śarma /  
śísāno agniḥ kratubhiḥ samiddhaḥ sa no divyā sa riṣaḥ pātu naktam //  
[Rig Veda 10/87/1; Atharva Veda 8/3/1]

Verse no. 10: - Hanuman accepted the prayer of the Gods, and being thus captured (or shackled) he went to Ravana's court. Then Ravana got his tail wrapped in cloth and set on fire<sup>1</sup>. Hearing this news, Sita prayed to the Fire-God as follows:-

‘I cast my tears (i.e. I am sorrowful and weep) at this sight of Hanuman, who is the slayer of demons, and is the most powerful and agile messenger of Lord Ram. I pray you, oh the powerful Fire-God, who is a friend of Hanuman's father the Wind-God, to have mercy on him and offer him your divine protection. I have a firm conviction that the Fire-God, whose holy presence in the world was first manifested during sacred fire sacrifices, and who has protected me from dishonour<sup>2</sup>, shall protect my foster son Hanuman also at this crucial time.\*’

{\*This is the primary reason why the blazing fire did not harm Hanuman as he went on the rampage across Lanka with impunity, dragging behind him the long coil of cloth from which flames leapt up in the sky. He jumped from building to building, setting the whole city ablaze. Another interpretation is that Sita's tears helped to keep Hanuman cool and prevent the heat from harming him.}

[Rig Veda 10/87/1, Atharva Veda 8/3/1]

[Note—<sup>1</sup>Ravana ordering that Hanuman's tail be wrapped in oil-soaked cloth and set on fire has been narrated in Ram Charit Manas, Sundar Kand, Doha no. 24.

<sup>2</sup>Lord Ram had put Sita into the custody of the Fire-God before her abduction by Ravana; what the demon king took away was merely a shadow of the original Sita—this is clearly narrated in Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 24.

This is why after the war was over, Lord Ram had to concoct some excuse to let the Fire-God return the original Sita and burn her shadow by ordering her to prove herself through the ‘fire test’—this is explicitly narrated in Ram Charit Manas, Lanka Kand, from Chaupai line no. 14 that precedes Doha no. 108—to Chanda line no. 8 that precedes Doha no. 109.]

11. अयोदंष्ट्रो अर्चिषा यातुधानानुपस्पृश जातवेदः समिद्धः ।

आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृवत्त्यपिधत्स्वासन् ॥

[Rig Veda 10/87/2]—

11 ayodaṃṣṭro arciṣā yātudhānānupaspr̥śa jātavedaḥ samiddhaḥ /  
ā jihvayā mūradevān rabhasva kravyādo vṛvatvyapidhatsvāsan //  
[Rig Veda 10/87/2]

Verse no. 11: - (Sita continued—) ‘Oh Fire-God! You have a jaw that can melt iron. I beseech you to lick the demons with your ‘tongue-of-fire’! You are divine, all-able and all-knowing! Burn ferociously and scorch the demons from all the sides (so that

they can't escape). Grab all the meat-eating demons in your mouth, and chew them to a pulp; crush them to smithereens.\*'

{\*Sure enough, the Fire-God obliged Sita and heeded her earnest prayers by reducing Lanka to ashes.} [Rig Veda 10/87/2]

12. यत्रेदानीं पश्यसि जातवेदष्टिष्ठन्तमग्न उत वा चरन्तम् ।

यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥

[Rig Veda 10/87/6, Atharva Veda 8/3/5]

12- yatredānīm paśyasi jātavedaṣṭiṣṭhantamagna uta vā carantam /

yadvāntarikṣe pathibhiḥ patantaṁ tamastā vidhya śarvā śiśānaḥ //

[Rig Veda 10/28/9; Atharva Veda 8/3/5]

Verse no. 12: - (Sita continued with her prayers—) ‘Oh Fire-God, a thrower of swift darts of blazing fire\*! Wherever the demons are at this moment – whether they are sitting, whether they are in water (swimming or bathing), or sleeping, or enjoying themselves in pleasures of the senses, or wandering in the sky, or roaming on the roads, be they anywhere — let all these demons, including their king Ravana, as well as all their kith and kin along with their household belongings, let them all be pierced by your fiery arrows; let them all be reduced to ashes#.’

{\*The ‘darts of fire thrown by the Fire-God’ allude to the sparks and flames that leap from firewood when it is burning. The sputtering sound that accompanies the burning of the firewood, or when ceremonial firework is set alight, is like the sound of glowing arrows being shot by the Fire-God. The swiftness and devastating potentials of these symbolic arrows or darts of fire is evident when even a careless fire lighted for the sake of keeping warm or lighting the surrounding area in a forest could result in a fierce forest-fire that can spread rapidly and turn large swathes of forest land to ashes. Here, Sita is referring to this phenomenon by asking the Fire-God to burn the forest represented by the city of Lanka inhabited by the cruel demons who are no less savage than the fierce and merciless wild animals that live in the jungle.

#See verse no. 13 herein below.}

[Rig Veda 10/87/6, Atharva Vedaa 8/3/5]

13. परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।

धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम् ॥ [Rig Veda 10/87/22]

13- pari tvāgne puram vayam vipram sahasya dhīmahi /

dhṛṣadvarṇam divedive hantāraṁ bhaṅgurāvatām // [Rig Veda 10/87/22]

Verse no. 13: - (Exhorting the Fire-God to punish the demons forthwith, Sita prayed to him—) ‘Oh the most splendid Fire-God! It is said that you are all-pervading. Establish yourself around the enemy’s city from all 4-sides and encircle it so that no one can escape. Oh Fire-God, it is so miraculous that even though you burn others but remain unscathed yourself! I pray to you who are a universal destroyer of negative forces represented by the demons, to protect Hanuman, Lord Ram’s messenger.’

[Rig Veda 10/87/22]

14. हरि मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते ।  
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित् परिप्रियः ॥

[Rig Veda 9/72/1]—

14- hari mrjantyarūṣo na yujyate saṁ dhenubhiḥ kalaśe somo ajyate /  
udvācamīrayati hinvate matī puruṣṭutasya kati cit paripriyaḥ //

[Rig Veda 9/72/1]

Verse no. 14: - When Hanuman returned to Lord Ram after finding out about Sita, the Lord who is peaceful and amiable, having no anger or malice towards anyone, caressed Hanuman affectionately with his hands. Hanuman filled the pitcher of Lord Ram's heart with the sweet message from Sita<sup>1</sup>, and said, 'Oh Lord, when even Brahma and Shiva are unable to sing your praises and please you sufficiently with their best of words, where do I stand?\*'

{\*To wit, oh Lord, I am very humble and ordinary, and I am no match for the greatness, erudition and sagacity of Brahma and Shiva, the two great Gods of the Trinity. I find myself lost for words to express my gratitude to you for the affection and kindness you have shown to me; I can't thank you sufficiently enough for deciding to select me as your messenger to Sita. Oh Lord, it is by your grace that I could achieve success in my mission. I am not so wise and learned as to sing your glories and pray to you through hymns, except to bow my head at your holy feet and seek your blessings. Oh Lord, I truly find myself inept to sing your praises.} [Rig Veda 9/72/1]

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Sundar Kand, Chaupai line no. 6 that precedes Doha no. 30—to Chaupai line no. 5 that precedes Doha no. 34.]

15. क्रतूयन्ति क्रतवो हृत्सु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः ।  
न मर्दिता विद्यते अन्य एभ्यो देवेषु मे अधि कामा अयंसत ॥

[Rig Veda 10/64/2]—

15- kratūyanti kratavo hṛtsu dhītayō venanti venāḥ patayantyā diśaḥ /  
na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata //

[Rig Veda 10/64/2]

Verse no. 15: - Lord Ram says, 'The Gods, in the form of monkeys<sup>1</sup>, are eager and determined to serve me. They have all the qualities of my devotee, and had gone in all the directions in search of Sita. No one is more helpful to me than those Gods in the form of monkeys. All my work has been done with their help; I have been able to achieve success in my mission of eliminating the demons because of their combined effort. I am therefore obliged and thankful to all of them.\*'

{\*In this verse, Lord Ram's greatness and generosity and magnanimous nature are obvious, for the Lord has openly thanked the Gods for their help in achieving victory in the War of Lanka. He acknowledges that without their help, he would not

have been able to fulfil his obligations of eliminating the tyranny of the demons and free the world from their torments.} [Rig Veda 10/64/2]

[Note—<sup>1</sup>The fact that all the gods decided to come down to this mortal world in the form of monkeys and bears to help the Supreme Being to fulfil his divine mandate of eliminating the cruelty of demons and give peace to this creation is clearly stated in Ram Charit Manas, Baal Kand, Doha no. 187 along with Chaupai line nos. 1-6 that follow it.

Lord Ram himself acknowledging the contribution of the monkeys and bears in the victory over the demons in the great War of Lanka has been explicitly stated in Ram Charit Manas, (i) Lanka Kand, Chaupai line nos. 1-2 that precede Doha no. 114; (ii) Uttar Kand, Chaupai line nos. 7-9 that precede Doha no. 8.]

16. सहस्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।

रुद्रास एषामिषिराषो अद्रुहः स्पशः स्वच्ः सुदृशो नृचक्षसः ॥

[Rig Veda 9/73/7]—

16- sahastradhāre vitate pavitra ā vācam punanti kavayo manīṣiṇaḥ /  
rudrāsa eṣāmiṣirāṣo adruhaḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ //

[Rig Veda 9/73/7]

Verse no. 16: - Sage Valmiki and other great souls purify their speech and gain immense peace by singing the glories of Lord Ram^ who is eternally blissful, all-pervading, most exalted and holy, and is soothing like the rays of the moonlight which appears to spread streams of soothing nectar all around#.

{^‘Singing the glories of Lord Ram’ refers to the singing or narrating the divine story of the Lord that is universally known as the Ramayana. This would be clear in the observations that follow herein below.

#After the day’s heat, the moon’s cool light acts as a balm which has a calming and soothing effect. Likewise, the thought of Lord Ram and focusing the mind on him by singing his glories has a very soothing and calming effect on the soul as well as the mind of the devotee; it grants peace and tranquillity to a person no matter how agitated and upset he or she might be due to myriad problems associated with life in this mortal and tumultuous world.}

Amongst the great and realised souls who have derived immense joy and peace by singing Lord Ram’s glories (in the form of the holy story of the Lord known as the Ramayana) is Hanuman who is a manifested form of Lord Rudra, one of the eleven forms of the great Lord Shiva.

Hanuman, who has a charming countenance, is very agile. He is a clever and intelligent spy, as well as exceptionally wise and sagacious. He was the first person from outside of Lanka to have seen Sita (after her abduction by the demon king Ravana)\*. He was a first-hand witness of all the subsequent developments.

{\*To wit, Hanuman was very clever and highly intelligent, for he was the first person to have discovered where Sita was held captive, and he knew how to overcome all obstacles that came in his way in order to succeed in his mission. Like an experienced spy, he sneaked into the fortified city of Lanka, believed to be impregnable, undetected, and roamed throughout the night without anyone getting a hint of his presence<sup>1</sup>. Then the next morning he met Sita who held captive in the royal

garden of the demon king, again without any of the guards coming to know about this intruder because he had assumed a very miniature form, as small as a mosquito, and surreptitiously sneaked in without rousing any suspicion<sup>2</sup>.}

Lord Hanuman has sung the glories of Lord Ram and praised the Lord in his own unique way. Since any story dedicated to Lord Ram that chronicles the Lord's life and deeds in this world is deemed to be holy and is sanctified in the form of the 'Ramayana', the one sung by Hanuman has a special divine and holy aura around it, and it is holier and more authoritative than the one sung by other great souls (including the one by sage Valmiki that is universally acknowledged as the most authentic version of the story of the Ramayana) @.

{@This verse primarily says that the story of the Ramayana sung by Hanuman is superior to all other versions of the divine story of Lord Ram. Why is it so? The reason is that Hanuman was a first-hand witness to all the developments that took place after Sita was abducted by Ravana, right from Lord Ram meeting Sugriv, the prince of Kishkindha and of the monkey race, till his victory in the war of Lanka and return to Ayodhya. Not only this, even thereafter Hanuman had stayed close to Lord Ram and served him personally till the last moment when the Lord exited from this mortal world<sup>3</sup>. On the other hand, sage Valmiki had a second-hand knowledge of the details of the story, obviously because he was not in a day-to-day close contact with Lord Ram. He stayed in his hermitage, and did not attend Lord Ram from close quarters like a close confidante and faithful servant would normally do, as Hanuman did. Hence, it is clear that Hanuman's version of the story acquires the authenticity of a first-hand witness and a chronicler of the account of Lord Ram's life as compared to others, even that of sage Valmiki.}

Another aspect is the fact that while sage Valmiki's version of the Ramayana is more like an historical narrative of events based on facts, Hanuman's version of Lord Ram's divine story, on the other hand, is richly soaked in the nectarine virtue of love, devotion, obedience, submission, service, commitment and surrender to the Lord, virtues collectively called 'Bhakti', something that Valmiki's version lacks. These factors lend Hanuman's version of the Ramayana a divine halo that is brighter and spiritually more elevating as compared to all other versions of the story.

[Rig Veda 9/73/7]

[Note—<sup>1</sup>Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line no. 1 that precedes Doha no. 4; (ii) Chaupai line no. 4 that precedes Doha no. 5—to Chaupai line no. 1 that precedes Doha no. 6.

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 6 that precedes Doha no. 8—to Chaupai line no. 1 that precedes Doha no. 9.

<sup>3</sup>Refer: (a) Ram Charit Manas of Tulsidas, Uttar Kand, Doha no. 19-a, b along with Chaupai line nos. 7-10 that precede it where we read that both Sugriv and Angad have blessed Hanuman for his good fortune that he was able to remain in Ayodhya and serve Lord Ram after all others have gone back home; (b) Adhyatma Ramayan of Veda Vyas, Uttar Kand, Canto 9, verse no. 35 where Lord Ram, at the time of his departure from this world, had instructed Hanuman to stay back in this world and sing his glories and holy name for the well-being of all the creatures for all times to come.]

17. ‘..... आ रुद्रं रुद्रेषु रुद्रियं हवामहे ।’ [Rig Veda 10/64/8]—

17- ‘..... ā rudraṃ rudreṣu rudriyaṃ havāmahe /’ [Rig Veda 10/64/8]

Verse no. 17: - We invoke Lord Hanuman who is one of the forms of Lord Rudra (i.e. Lord Shiva). He enables us to overcome our wild sense organs that make us reckless and take us away from our Lord God (here referring to Lord Ram).

{To wit, Lord Hanuman helps a person exercise control over the sense organs and their wayward nature, which in turn enables the person to attain calmness and peace of the soul. This also enables the person to become self-realised and meditate on Lord Ram who personifies the virtues of bliss, spiritual joy and peace.} [Rig Veda 10/64/8]

18. प्रमातु प्रतरं गुह्यमिच्छन् कुमारो न वीरुधः प्रसर्पदुर्वीः ।  
ससं न पक्वमविदच्छुचन्तं रिरिह्वासं रिप उपस्थे अन्तः ॥

[Rig Veda 10/79/3]—

18- pramātu prataraṃ guhyamicchan kumāro na vīrudhaḥ prasarpadurvī : /  
sasaṃ na pakvamavidacchucantaṃ ririhvāṃsaṃ ripa upasthe antaḥ //  
[Rig Veda 10/79/3]

Verse no. 18: - This verse deals with the desire of Hanuman to cross the ocean in order to reach Lanka and fulfil Lord Ram’s mandate of finding about the whereabouts of Sita.  
[Rig Veda 10/79/3]

19- अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती ।  
स मोदते नसते साधते गिरा नेनिके अप्सु यजते परीमणि ॥

[Rig Veda 9/71/3]—

19- adribhiḥ sutaḥ pavate gabhastyorvrṣāyate nabhasā vepate matī /  
sa modate nasate sādgate girā nenikte apsu yajate parīmaṇi //  
[Rig Veda 9/71/3]

Verse no. 19: - Here it is mentioned that as Hanuman was flying in the sky across the ocean, he saw a huge hill in the middle of the water. This hill was known as the ‘Mainak-Hill’. It requested Hanuman to rest for a while during the journey, but Hanuman obliged the Hill (i.e. the patron deity of this hill) by just touching it, and proceeding with his journey<sup>1</sup>. [Rig Veda 9/71/3]

[Note—<sup>1</sup>This incident is narrated in Ram Charit Manas, Sundar Kand, Doha no. 1 along with Chaupai line no. 9 that precedes it.]

20. स रुद्रेभिरशस्तवार ऋभ्वा हित्वी गयमारे अवद्य आगात् ।

[Rig Veda 10/99/5]—



20- sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt /  
[Rig Veda 10/99/5]

Verse no. 20: - Lord Ram slayed the evil demon king Ravana, who was believed to be invincible, with the help of Lord Rudra (i.e. Hanuman), recovered Sita and restored her honour by purifying her through the fire-test<sup>1</sup>, and accompanied by Hanuman and others he returned home to Ayodhya<sup>2</sup>. [Rig Veda 10/99/5]

[Note—<sup>1</sup>Refer to: Ram Charit Manas, Lanka Kand, Chaupai line nos. 5-8 and Chanda line nos. 1-8 that precede Doha no. 109.

<sup>2</sup>Refer to: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 119.]

21. अत्राण्यस्मै पङ्क्तिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु । [Rig Veda 10/79/2]

21- atrāṇyasmai paṇḍhiḥ saṁ bharantyyuttānahastā namasādhi vikṣu /  
[Rig Veda 10/79/2]

Verse no. 21: - Senior as well as junior Gods are always willing to serve Lord Hanuman, thanks to Sita's boons and blessings to him<sup>1</sup>. Hanuman played the most important role in helping Lord Ram achieve success in all his endeavours and fulfil all his obligations as the Supreme Being who had come to this mortal world with a divine mandate to eliminate evil and negative forces, and restore the honour of sages, devotees and pious souls, granting them freedom from worries and torments, establishing the principles of Dharma (righteousness, auspiciousness, probity, propriety, noble conduct, ethics, morality and all other such good virtues), and restoring law and order in general in this world. [Rig Veda 10/79/2]

[Note—<sup>1</sup>Refer to: Ram Charit Manas, (a) Sundar Kand, Chaupai line nos. 1-6 that precede Doha no. 17; (b) Lanka Kand, Doha no. 107 along with Chanda line nos. 1-4 that precede it.]

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(B) Verses from the Narad Puran 94/9-10, in honour of Lord Hanuman:

उद्यत्कोट्यर्कसंकाशं जगत्प्रक्षोभकारकम् ।

श्रीरामाङ्घ्रिध्याननिष्ठं सुग्रीवप्रमुखार्चितम् ॥

वित्रासयन्तं नादेन राक्षसान् मारुतिं भजेत् ॥ [Narad Puran 94/9-10]

udyatkoṭyarkasaṁkāśaṁ jagatprakṣobhakārakam ।

śrīrāmāṇḍhridhyānaniṣṭhaṁ sugrīvapramukhārcitam ॥

vitrāsayantam nādena rākṣasān mārutiṃ bhajet ॥ [Narad Puran 94/9-10]

Narad Puran: ‘Like millions of morning suns illuminating the universe if they shine simultaneously in the sky, Hanuman is able to vanquish or eliminate the darkness of this entire world (i.e. of the entire creation). Sugriv and other compatriots respect Him. He is constantly engrossed in meditating on the Holy Feet of Lord Ram. He instils fear in the demons and sends chill up and down their spine by his thunderous roar\*.

We must therefore worship, honour, meditate upon and reverentially remember such a Great Lord as Hanuman.’

{\*The word ‘demon’ here refers to all those who are wicked, evil, crooked, demonic by nature; those who have negativity as the dominant characteristic feature.}  
[Narad Puran, 94/9-10]

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(C) Verses from the Anand Ramayan in honour of Lord Hanuman:

बुद्धिबलं यशो धैर्यं निर्भयत्वमरोगता ।  
सुदाढ्यां वाक्स्फुरत्वं च हनुमत्स्मरणाद् भवेत् ॥

[Anand Ramayan, Manohar Kand, 8/13/16]

buddhibalaṃ yaśo dhairyaṃ nirbhayatvamarogatā ।  
sudāḍhryāṃ vāksphuratvaṃ ca hanumatsmaraṇāda bhavet ॥

[Anand Ramayan, Manohar Khand 8/13/16]

‘By remembering and meditating on Lord Hanuman, one can get the rewards (hanumatsmaraṇāda bhavet) of wisdom, intelligence and strength (buddhibalaṃ); good name, glory and fame (yaśo); courage, fortitude and forbearance (dhairyaṃ); fearlessness, good health and freedom from diseases (nirbhayatvamarogatā); become erudite and sagacious (sudāḍhryāṃ); and become articulate in speech, and develop expertise in discussions and debates (vāksphuratvaṃ).’

[Anand Ramayan, Manohar Khand 8/13/16]

हनुमानअंजनीसूनुर्वायुपुत्रो महाबलः ।  
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः ॥1  
उदधिक्रमणश्चैव सीताशोकविनाशनः ।  
लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥2  
एवं द्वादश नामानि कपीन्द्रस्य महात्मनः ।

स्वापकाले प्रबोधे च यात्राकाले च यः पठेत् ॥3

तस्य सर्वभयं नास्ति रणे च विजयी भवेत् ।

राजद्वारे गह्वरे च भयं नास्ति कदाचन ॥4

[Anand Ramayan 8/13/8-11]

hanumānañjanīsūnurvāyuputro mahābalaḥ ।

rāmeṣṭaḥ phālgunasakhaḥ piṅgākṣo'mitavikramaḥ ॥1

udadhikramaṇaścaiva sītāśokavināśanaḥ ।

lakṣmaṇaprāṇadātā ca daśagrīvasya darpahā ॥2

evaṃ dvādaśa nāmāni kapīndrasya mahātmanaḥ ।

svāpakāle prabodhe ca yātrākāle ca yaḥ paṭhet ॥3

tasya sarvabhayaṃ nāsti raṇe ca vijayī bhavet ।

rājadvāre gahvare ca bhayaṃ nāsti kadācana ॥4

[Anand Ramayan 8/13/8-11]

‘Hanuman has the following twelve names, each representing a quality – (i) Hanuman (hanumān); (ii) the Son of mother Anjani (añjanīsūnur); (iii) the Son of the Wind-God (vāyuputro); (iv) one who possesses immense strength; is Peerless in this quality (mahābalaḥ); (v) is Favourite of Lord Ram (rāmeṣṭaḥ); (vi) is a Friend of Arjuna (phālgunasakhaḥ)<sup>1</sup>; (vii) has yellow-tinged eyes (piṅgākṣo); (viii) is Incomparable in Valour and Gallantry ('mitavikramaḥ); (ix) is a Conqueror of the ocean and had easily crossed it (udadhikramaṇaścaiva)<sup>2</sup>; (x) is a Dispeller of Sita's sorrows (sītāśokavināśanaḥ)<sup>3</sup>; (xi) is the one who Saved the life of Laxman (lakṣmaṇaprāṇadātā)<sup>4</sup>; and (xii) is the Vanquisher of the pride of ten-headed Ravana, the king of the demons (ca daśagrīvasya darpahā)<sup>5</sup>. [1-2]

Those who read aloud and chant (yaḥ paṭhet) these 12 names of honourable Lord Hanuman (dvādaśa nāmāni), the Lord of the monkeys, and a great, self-realised and enlightened soul that symbolise his grand qualities and honours him for serving Lord Ram (kapīndrasya mahātmanaḥ), everyday at bed time or when rising up at dawn (svāpakāle prabodhe ca), and at the time of going on a journey or going out of one's home to do some work (yātrākāle ca)—such persons shall be free from all kinds of fears (tasya sarvabhayaṃ nāsti); they would also attain victory in the battle field (raṇe ca vijayī bhavet).

They would have no fear even if summoned to a king's court (rājadvāre gahvare), or from any quarter in one's own household, such as from inimical family members or neighbours (ca bhayaṃ nāsti kadācana).

Verily indeed, such persons would be free from all kinds of fears from all quarters and under all situations or circumstances; all their fears would be vanquished (bhayaṃ nāsti kadācana)'. [3-4]

[Anand Ramayan 8/13/8-11]

[Note—<sup>1</sup>Hanuman had sat on the war chariot of Arjun during the epic war of Mahabharat to protect his friend and ensure his victory.

<sup>2</sup>Hanuman had easily leapt across the ocean to and from at the time of going to Lanka to search for Sita, and then coming back with her news. Refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line no. 4 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 3; (ii) Doha no. 27 along with Chaupai line nos. 1-2 that follow it.

<sup>3</sup>Hanuman had met Sita in Lanka and removed all her sorrows by conveying good news about Lord Ram to her, telling her to have patience as the Lord will come soon to give her freedom from her captivity and take her back with him—refer: Ram Charit Manas, Sundar Kand, (i) Chaupai line nos. 4-5 that precede Doha no. 13; (ii) Doha no. 15—to Chaupai line no. 8 that precedes Doha no. 16.

Later on, after Lord Ram's victory in the war, Hanuman went and conveyed the good news to Sita—refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 107—to Chaupai line no. 2 that precedes Doha no. 108.

<sup>4</sup>When Laxman was gravely wounded during the course of the war of Lanka, Hanuman had fetched the life-restoring herb from the northern mountains which helped revive Laxman—refer: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 1 that precedes Doha no. 56; (ii) Chaupai line nos. 7-8 that precede Doha no. 58; and (iii) Sortha no. 61 along with Chaupai line nos. 1-3 that follow it.

<sup>5</sup>Hanuman had fearlessly defied Ravana and gave him a lecture in the royal court of the demons. When Ravana refused to see reason, Hanuman had burnt his golden city of Lanka with Ravana unable to stop him. Even during the actual war, Hanuman had fearlessly fought Ravana and his army with the demon king unable to do anything to stop him.]

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A General Guide to Pronunciation of Sanskrit / Hindi letters  
In simple English using Roman Diacritical Marks

Chapter 3

**Vowels:**

(1) अ / a A a >> (a) >> This is a short vowel and the first letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘son, rubber, hut, none, nun, but’.

(2) आ / ā Ā ā (aa) >> This is a long vowel, and the second letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘master, plaster, blast, father’.

(3) इ / i I i (e) >> This is a short vowel, and the third letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘if, it, kill, in, pin, happy’.

(4) ई / ī Ī ī (ee) >> This is a long vowel, and the forth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘screech, screen, keel, knee, eat, feel’.

(5) उ / u U u (oo) >> This is a short vowel, and the fifth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word full, bull, bulldozer, pull, put, look’.

(6) ऊ / ū Ū ū (Ooo) >> This is a long vowel, and the sixth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘boot, moon, room, zoom, rule, pool, santoor’.

(7) ए / e E ē (ae) >> This is a short vowel, and the seventh letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘may, ray, ant, paint, bed’.

(8) ऐ / ai Ai ai (ay) >> This is a long vowel, and the eighth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘aye, my, rye, thy’.

(9) ओ / ा o O ō (O) >> This is a short vowel, and the ninth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘Rome, roam, oracle, oral, coat, coal’.

(10) औ / ा au Au au (Aou) >> This is a long vowel, and the tenth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘cow, owl, now’.

(11) ऋ / रृ ऋ { ा रृ Rri/Ri R ri/rĩ } (ri or re-) >> This is the eleventh letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘regard, return, ring, reclaim, republic, prefer, cricket, rind’. {The sound of this letter is like the Scottish ‘r’ or Spanish ‘r’, and the ‘dot’ underneath it makes it appear to be a retroflex sound, i.e. it is pronounced with the tip of the tongue curled up towards the hard palate.}

(12) ॠ / ॡ ॠ { ा ॠ RR RRI / RI ri/rĩ } (rii or ree-) >> This is a long vowel; it is the twelfth letter of the Sanskrit vowels, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘wring, whirring, wrinkle’. {This alphabet is a very rarely used; the tongue is more curled then in ordinary letter ‘ऋ’ .}

(13) ऌ / ॢ ऌ { ा ॢ IR LLI / Li } (lri or lre-) >> This is the thirteenth letter of the Sanskrit vowels, and its sound is a combination of the consonant ल / la and the vowel ऋ / रृ ऋ .

(14) ॡ / ॣ ॡ { ा ॣ LLI / LI IRR } (lrii or lree-) >> This is a long vowel; it is the fourteenth letter of the Sanskrit vowels. Its sound is a combination of the consonant ल / la and the vowel ॠ / ॡ ॠ .

(15) अं [ṁ] / अम् >> It is a half syllable, with the first vowel अ / a with a ‘dot on the top of it’. This ‘dot’ is called an ‘Anuswar’. This sound is a nasal sound, and is almost equivalent to and pronounced roughly as in the English word ‘rung, tongue, junk’.

(16) अः / अह >> It is a half syllable, with the first vowel अ / a and ‘two dots after it’, resembling the English ‘colon’ sign. It is called a ‘Visarga’; it repeats the sound of the previous letter with a short vowel sound attached to it at the end. This sound is almost equivalent to and pronounced roughly as in the English word ‘ahead, ahoy, aha’. {Another instance: “iḥ” is pronounced “ihi”; “aḥ” is pronounced “aha”}

(17) Other important symbols or signs used in Sanskrit texts are the following:

◌̣ = This is placed on the top of a letter; it is called a ‘Chandra Bindu’, meaning a half moon + a dot on its top. Its pronunciation is ‘ ṁ ’; simple example is the word ‘chomp’.

Halant: \ ◌\_ {for example त् = t } >> When placed at the bottom of a letter, it shortens its sound; it is also used to join two letters, in which case it is placed at the lower end of the first letter that is to be joined to the second letter, which are then pronounced in combination as a single entity having the effect of both the letters, the first and the second.

◌̇ / ◌' >> This sign is used to mark the upper sound of the letter. For example, the letter ‘Sa’ would then sound as ‘Sha’.

ॐ / OM symbol: om̐ / OM / AUM >> Om or OM is used for Salutation; it invokes the grace of the almighty Lord God and is used as a symbol representing the Supreme Being; it is regarded as a sound manifestation of Brahm, the Supreme Consciousness.

### Consonants:

(1) क / ka K k >> (ka) >> This is the first letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘kettle, keen, kerb’.

(2) ख / kha Kh kh >> (kha) >> This is the second letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘blockhead, khaki, khazi’.

(3) ग / ga G g >> (ga) >> This is the third letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘go, give, goal, goat, god, ’.

(4) घ / gha Gh gh >> (gha) >> This is the fourth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘Nottingham, yoghurt, log-hut’.

(5) ङ / ṅa Ṇ ṇ { ~N/N^ G ṅa nga } >> (nna) >> This is the fifth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘sung, singer, going’. ‘ङ’ is a sound produced at the back of the nose and upper part of the throat, with the tongue pulled inwards and towards the roof of the mouth.

(6) च / ca C c >> (cha) >> This is the sixth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*church, chain, churn*'.

(7) छ / cha Ch ch { chha } (chha) >> This is the seventh letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*catch him*', and '*ketchup*'.

(8) ज / ja J j >> (ja) >> This is the eighth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*judge, jungle, junk, juice*'.

(9) झ / jha Jh jh >> (jha) >> This is the ninth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*hedgehog, hedge, hedgerow*'.

(10) ञ / ña Ñ ñ { ~n / JN J ña na } >> (ye{n}a) or Ie{n}ya>> This is the tenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*French, trench, bench, enjoy*', '. 'ञ' is a sound produced at the back of the nose and upper part of the throat, with the tongue stretching out. {Also as in the "gn" in Italian "gnocchi", or French "cologne".}

(11) ट / ṭa Ṭ ṭ >> (ṭa) >> This is the eleventh letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*ten, tent, too*'.

(12) ठ / ṭha Ṭh ṭh >> (ṭha) >> This is the twelfth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*anthill*'.

(13) ड / ḍa Ḍ ḍ { D D ḍa ḍa } >> (ḍa) >> This is the thirteenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*den, god, load*'.

(14) ढ / ḍha Ḍh ḍh >> (ḍha) >> This is the fourteenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*god-hood*'.

(15) ण / ṇa Ṇ ṇ >> (ṇa) >> This is the fifteenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*under, thunder*'.

(16) त / ta T t >> (ta) >> This is the sixteenth letter of the Sanskrit consonants, and its almost equivalent sound is like 'T' in French. {Compared to the English 'T',



the Sanskrit latter ‘त’ resembles in sound more like the softer ‘T’ as in the French language.}

(17) थ / tha Th th >> (tha) >> This is the seventeenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*thumb, thunder*’.

(18) द / da D d >> (da) >> This is the eighteenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is like the word ‘*the*’. Other instances are marked in Italics in the word ‘*then, them*’.

(19) ध / dha Dh dh >> (dha) >> This is the nineteenth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*thence, breathe*’.

(20) न / na N n >> (na) >> This is the twentieth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*not, none, name*’.

(21) प / pa P p >> (pa) >> This is the twenty-first letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*pluck, pen, plumb*’.

(22) फ / pha Ph ph >> (pha / fa) >> This is the twenty-second letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*fruit, full, fall, fast*’.

(23) ब / ba B b >> (ba) >> This is the twenty-third letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*bull, box, bin, ball, big*’.

(24) भ / bha Bh bh >> (bha) >> This is the twenty-fourth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*abhor, abhorrent*’.

(25) म / ma M m >> (ma) >> This is the twenty-fifth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*much, mother, monkey, munch*’.

(26) य / ya Y y >> (ya) >> This is the twenty-sixth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word ‘*yearn, yarn, year, yellow*’.

(27) र / ra R r >> (ra) >> This is the twenty-seventh letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*rung, run, rumble*'.

(28) ल / la L l >> (la) >> This is the twenty-eighth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*luck, long, lame, love*'.

(29) व / va V v { v/w v va wa/va } >> (va) >> This is the twenty-ninth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*avert, vulgar, wind, wine*'.

(30) श / śa Ś ś { sh z śa sha/sa } >> (sh) >> This is the thirtieth letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*sheep, ship*', but palatal; the tongue is more forward than in English "sh"; also as in in '*reich* (German)'.

(31) ष / ṣa Ṣ ṣ { Sh S ṣa sha } >> (sh) >> This is the thirty-first letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*show, shall*'. It sounds like "ti" in the word '*motion*' but is more retroflex; the tongue tip is pointing more back than in English "sh".

(32) स / sa S s >> (sa) >> This is the thirty-second letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*sun, son, soon*'.

(33) ह / ha H h >> (na) >> This is the thirty-third letter of the Sanskrit consonants, and its almost equivalent sound as pronounced in ordinary English is marked in Italics in the word '*hunt, hut, hurt, hat, high*'.

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### Conjuncts:-

क्ष / kṣa x/ksh ksha/kṣha >> (ka + sha) >> This sound is almost equivalent to and pronounced roughly as in word '*Kshatriya*'.

त्र / tra Tra Tr tr >> (ta + ra) >> This sound is almost equivalent to and pronounced roughly as in word '*triangle, tripod*'.

ज्ञ / jña / jña (Sanskrit) >> (gy + na) >> This sound is almost equivalent to and pronounced roughly as in '*gymkhana, gynaecium*'.

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### Variants of the Consonants:

The following letters are variants of their counterparts in the main list of Sanskrit Consonants, pronounced almost similarly, but with a sound little different from the original alphabet.

क़ / qa q qa

ख़ / ḳḥa Kh kha

ग़ / ġa G gha

ज़ / za z / J

ड़ / ṛa .D

ढ़ / ṛha .Dh

फ़ / fa f

य़ / ÿa

ळ / ḷa

श्र / śra shr shra

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## About the Author

Ajai Kumar Chhawchharia left home when he was approximately 29 years of age due to an inner call of his heart that told him to devote his life in the service of his beloved Lord God, Sri Ram. Worldly attractions did not enchant him at all. So, he didn't marry, and after his father's death he came and settled permanently in Ayodhya, the holy town in India associated with Lord Ram.

Presently he works as an honorary manager of a world famous Kanak Bhavan Temple at Ayodhya, and spends his time writing in English so that the world can access the wonderful nectar of metaphysical, spiritual and devotional philosophy that is contained in Indian scriptures for which they are so renowned.

His English Books published separately by a reputed publisher of India, the details of whom can be had by contacting the author on his email given below, include: (i) The series on '108 Upanishads' in five volumes having eighteen parts, (ii) Veda Vyas' 'Adhyatma Ramayan' in two parts, (iii) 'Devi Puran Ramayan', (iv) Valmiki's 'Adbhut Ramayan', and (v) 'Biography of Lord Ram' based on Tulsidas' books.

Genre of Writing: Spiritualism, Philosophy, Metaphysics, Religious, Devotional and Theological.

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(A-2) Goswami Tulsidas Series: (1) 'Dohawali'; (2) 'Parvati Mangal'; (3) 'Kavitawali'; (4) 'Janki Mangal'; (5) 'Ram Lala Nahachu'; (6) 'Geetawali Ramayan'; (7) 'Vairagya Sandipani'; (8) 'Vinai Patrika'; (9) 'Barvai Ramayan'.

(A-3) A full-blown English rendering of Tulsidas' epic 'Ram Charit Manas', otherwise also known as the "Ramayana" according to Goswami Tulsidas. My English version of this Book is comprehensive and an elaborate one, as it runs into many thousands of pages that endeavour to explain each single verse of the Book 'Ram Charit Manas' in fine detail from different perspectives, with the aid of explanatory notes and references.

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